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A very limited edition of the late Father John Brady's *Catholics and Catholicism in the Eighteenth-century Press* will shortly be available as a separate volume (pp. 350).

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EPISCOPAL COMMENTS ON THE 'DECRETA PRO RECTO REGIMINE ECCLESIARUM HIBERNIAE', 1635-6

Edited by
REV. MICHAEL OLDEN

The documents here presented are comments on an important set of decrees drawn up for the Irish church by the *Congregatio de Propaganda Fide* in 1633. The decrees—known as the *Decreta Pro Recto Regimine Ecclesiarum Hiberniae*—climax the Roman contribution to the remarkable reorganization of the Catholic church in Ireland in the early seventeenth century. The fullest list of the decrees available is contained in the minutes of Propaganda for 16 December 1633 and, as such, can be found in the publication of the *Acta Sacrae Congregationis de Propaganda Fide, 1622-1650*, in *ARCHIVUM HIBERNICUM*, xxii. 77-82 (1959).¹ The value of the decrees as an historical source is increased when they are read and studied in conjunction with the comments and suggestions made concerning them by the Irish bishops. These were the men in the field, the main architects of the reorganization which occurred, daily living with the problems which Propaganda sought to solve. From an examination of the Propaganda archives it would seem that the only comments preserved—possibly the only ones formally submitted to Rome—are those of Bishop Comerford of Waterford, Bishop Roche of Ferns, and the four archbishops. The comments of Bishop Roche, though not published, have been discussed elsewhere.² The other comments we present here.

The reorganization of the Irish church was in a very definite sense a Rome-controlled affair. The decrees of 1633 are a tribute to Propaganda's interest in and understanding of the Irish religious situation. It was a delicate and complex situation. In 1622 when Propaganda was founded the Irish church was gradually emerging, through missionary effort, from a chaotic phase. But already there was being introduced into the country the centralized organization of Trent whose aim was to supplant the missionary regime which had developed in the sixteenth century by the diocesan system which had been reformed and strengthened by the

¹ APF, Acta, 8, ff. 337v-344r, 16 December 1633. A more concise, though substantially unchanged, form of the decrees is given in Acta, 10, ff. 176r-177v, 19 January 1635, *Archiv. Hib.*, xxii. 88-89.

In reference the following abbreviations will be used: APF—Archivio di Propaganda Fide; Acta—Acta Sacrae Congregationis de Propaganda Fide; SOCG—Scritture originali riferite nelle Congregazioni Generali.

² Corish, 'An Irish Counter-reformation Bishop: John Roche', in *Irish Theological Quarterly*, xxvi, 317-321 (Oct. 1959).

Council. Propaganda was bound to find in Ireland difficulties quite unknown in ordinary mission areas. There were internal problems created by the attempt of the bishops to draw into the new centralized system the regular clergy, heavily endowed with missionary privileges; tensions even within the hierarchy as jurisdictional limits were defined. There were grave external problems also, arising from the suspicion and intolerance of the civil authorities, the deprivation of ecclesiastical property, and the encroachments of the established church. To grapple with such a situation was, for the new congregation, an immense task; to produce the *Decreta* as the basis of a solution was a very creditable achievement.

Propaganda's information was mainly drawn from the steady stream of reports that the new bishops were sending from Ireland. Of particular importance was a very lengthy account of Ireland's background and religious situation submitted by Archbishop Eugene Matthews of Dublin in 1622.³ A number of particular commissions or congregations were set up by Propaganda to deal with Irish affairs, the first on 9 January 1631, whose task was to discuss the revision of parishes in the province of Tuam.⁴ On 24 February 1633 a more important particular congregation was set up to deal with the general reorganization of the Irish church.⁵ Under the presidency of Antonio Barberini, cardinal protector of Ireland, this congregation comprised four curial officials: Paulutus, Tornielus, Oregius and Bocabella. Throughout 1633 these officials met and considered the reports that were coming in from Ireland.⁶ By March 1633 certain decrees for the Irish church had been roughly drafted. They were further discussed and in August they were presented to the general congregation which decided to distribute them to the cardinals for more mature consideration.⁷ At a general congregation held on 15 November 1633 the cardinals reported their agreement with the proposed decrees and added some amendments.⁸ The minutes of the meeting of the general congregation of 16 December 1633 contain the fullest list of the decrees and it is stated that the Holy Father, having made some further amendments, approved them.

Propaganda then, in 1634, referred the decrees for comment and suggestion to the four Irish archbishops and to a group of Irish ecclesiastics living in Rome, foremost of whom was Luke Wadding.⁹ The

³ Matthews to Propaganda, APF, SOCG, 294, ff. 11-20; *ibid.*, Acta, 3, f. 24v, 20 December 1622, *Archiv. Hib.*, xxii. 29-30; also noteworthy was a report by John Roche, agent of the Irish bishops in Rome and later bishop of Ferns, sent in to Propaganda probably in late 1625 or early 1626: cf. Biblioteca Casanatense, Rome, Ms 2410, printed in Corish, 'Two Reports on the Catholic Church in Ireland in the early Seventeenth Century', in *Archiv. Hib.*, xxii. 140-152.

⁴ APF, Acta, 7, f. 1v, *Archiv. Hib.*, xxii. 56.

⁵ APF, Acta, 8, f. 195r, *Archiv. Hib.*, xxii. 66.

⁶ APF, Acta, 8, ff. 193r-209v, 16 March 1633; *ibid.*, ff. 260r-264r, 11 July 1633, *Archiv. Hib.*, xxii. 67-69, 70-73.

⁷ APF, Acta, 8, f. 283r, 13 August 1633, *Archiv. Hib.*, xxii. 73-74.

⁸ APF, Acta, 8, ff. 323r-325r, *Archiv. Hib.*, xxii. 75-77.

⁹ APF, SOCG, 14, ff. 138rv; *ibid.*, Acta, 10, ff. 131r-133r, 11 October 1634, *Archiv. Hib.*, xxii. 85-87.

archbishops appear to have received their copies of the decrees early in 1635 but they neither communicated them promptly to their suffragans nor did they call a meeting of the bishops to discuss them. They simply sent their own surprisingly short commentary on the decrees to Rome. The failure to consult the suffragans may be a further sign of the undoubted tension between the metropolitans and their suffragans at this time. This, at least, was Bishop Comerford's opinion. He had to wait a whole year before a copy of the decrees came to him from Archbishop Walsh; ironically he comments that the archbishops probably considered convocation of the suffragans '*periculosum, nimis laboriosum et supervacaneum*'. The brevity of the archbishops' commentary may be due to lack of enthusiasm for some of the decrees, notably that restricting provincial visitation, concerning which there had been heated controversy, particularly in Munster.

The *Decreta*, as issued by the Congregation, are divided into seven main sections, only the last four of which were sent to the Irish bishops for comment. The first three sections concerned the Roman Curia and it was not considered necessary to invite Irish comment on them.¹⁰

The first section sent to the Irish bishops for comment concerns the archbishops and bishops themselves. The congregation, mindful of complaints that there were too many bishops in Ireland, suggests that the episcopal dignity would be better preserved if the number of bishops was confined to a metropolitan and four suffragans in the larger provinces and a metropolitan and three suffragans in the smaller ones. This number is greater than the archbishops or Bishop Roche desired, but Comerford heartily agrees with it and stresses the importance of a good supply of bishops in Ireland and the danger of giving more than one diocese to one man. This consideration leads Comerford on to condemn the indiscriminate granting of dignities and benefices in Ireland by the Roman Curia; the recipients of such grants, he says, are often quite unworthy and cause quarrelling and scandal when they return to Ireland seeking to oust the priests who are faithfully serving there. Having dispensed the Irish bishops from personally making the *ad limina* visit the decrees insist that diocesan and provincial visitation be conducted according to the ordinances of Trent. Comerford welcomes the limitation of the metropolitan's right to visit the province and conduct courts of appeal against juridical decisions of the suffragans. He outlines for Propaganda the grievance of the Munster suffragans over the failure of their metropolitan to consult them and facilitate them in the choice of place for provincial

¹⁰ The first set of these Roman decrees concerned the Cardinal Protector of Ireland and dealt mainly with the appointment of bishops; the second set concerned the Holy Office and a Particular Congregation established in 1633 for the general revision of missionary faculties throughout the world; the third set concerned the Datary and was an attempt to prevent indiscriminate granting of indulgences to Irishmen who came to Rome without dimissorials or commendation from their ordinaries.

meetings.¹¹ All comments agree with the final decree in this section which declares that Trent should be received throughout all Ireland if at all possible and that its prescriptions and those of Gregory XV regarding exemption should be observed by the regular clergy. In their synods and meetings the bishops had repeatedly asserted that Trent was in force in Ireland, but in controversy individuals had sometimes failed to bear out this assertion. Archbishop Walsh of Cashel had refused to accept the Tridentine law on provincial visitation.¹² The decree now settles the matter.

There follows one decree concerning vicars apostolic, of whom there had been many in Ireland. They had been the subject of much complaining by the metropolitans because of their claim to be answerable only to Rome. Comerford has no objection to vicars apostolic as such and would consider it preferable to retain them rather than to give more than one diocese to one bishop. In the letter accompanying his comments Comerford stresses the poverty of the Irish bishops and priests; this is made all the more aggravating by the fact that Catholic laymen have sometimes come into possession of property that was formerly ecclesiastical. Such men, he claims, are in no way inclined to make compensation to the church for her loss; in support of their attitude they quote the opinions of certain 'viri docti'—from remarks made elsewhere by Comerford he would seem to have some members of the regular clergy in mind here. He hopes for some definite ruling from the Holy See on this matter of compensating the church.

The next set of decrees concerns the regular clergy. A call is made for the cessation of the abuses that are being attributed to them. Importunate begging is to be corrected and ministration must be to the poor as well as to the rich. Much greater care must be taken in the reception and training of novices. The Congregation's insistence on the law of cloister and the organization of proper novitiates shows an understandable failure to appreciate fully the hard reality of the Irish situation. The only solution was to state the general law and hope that time would eliminate the obstacles to its application. The decrees for the guidance of the regular clergy come down heavily on the side of the bishops in the matter of the administration of the *sacramenta parochialia*. Even when the regulars have their mission directly from Rome and their faculties from the Holy Office, the congregation wants such grants exercised without prejudice to the rights of the bishops and their parish priests. These decrees would be welcomed by Comerford who had claimed to have had difficulty with the regular clergy on nearly all the matters discussed. He confines his comments now to the indiscriminate reception of novices and the undisciplined manner in which they are being trained. He deprecates here

¹¹ Munster suffragans to Propaganda, 30 December 1632, APF, SOCG, 294, ff. 275r-278r; Comerford to same, 14 February 1633, *ibid.*, 134, f. 238rv; Archbishop Walsh to same, 3 June 1634, *ibid.*, 134, f. 236rv.

¹² Walsh to Propaganda, undated, APF, SOCG, 14, f. 5r.

the practice of the Datary of granting indults so that Irish students may be ordained *ad titulum missionis* without any recommendation from their ordinaries. The result of such action, he claims, is that too many priests, unlearned and unzealous, are returning to Ireland. They wander up and down the country attached to no diocese and subject to no bishop and prove a great scandal to the faithful.

The final section in the decrees deals with both regular and secular clergy. Bishops and religious superiors are asked to take steps to ensure that their clergy do not refuse to administer the sacraments when money is not given. All three comments, that of Roche, the four archbishops and Comerford, react strongly to the accusation implied in this decree. Comerford says that such accusations are the work of calumniators. They are a misrepresentation of a decree of the provincial councils ordering that a sum of money be paid to the parish priest '*intuitu laboris in administratione sacramentorum*'. The parish priests are commanded never to refuse the sacraments to the poor if the money is not paid. Such payment is necessary as the priests have no other means of support. All comments agree with the next decrees concerning clerical decorum and parish celebrations, Comerford adding that abuses of this kind have already been condemned at provincial and diocesan synods.

The congregation finally attempted to solve the problem of the *ius sepulturae*, but it had to content itself with laying down the general ruling that normally the secular clergy should precede the regulars. However, in accordance with Trent, when the remains of the deceased are brought to the church of the regulars the office and other services are to be conducted by the regulars. Comerford declares that the crux of the whole matter in Ireland is the practice of the regulars of declaring the private house of the deceased an exempt place and equating it with a monastery for the purpose of precedence.¹³

The *Decreta pro recto regimine Ecclesiarum Hiberniae* represent a fine effort on the part of Propaganda to solve the outstanding problems in the Irish church and create a situation where the work of the counter-reformation could be more effectively performed. They mark a definitive break with the former missionary regime. All the basic problems, reports of which had been coming to the congregation since its foundation, had been tackled, and, so far as it was possible to apply a practical solution, it was done. Problems continued to exist in the Irish church; the tension between metropolitans and suffragans did not die out with the *decreta*; we still hear of controversy between the secular and regular clergy in the late 1630s and even in the more happy period immediately after 1641.

¹³ On the recommendation of the commission which sat in St Isidore's this problem of precedence was referred by Propaganda to the Congregation of the Council. The latter gave its final decision on the matter on 12 May 1635: '*Sacra Congregatio Cardinalium Concilii Tridentini interpretum secundum ea quae proponuntur, censuit, in funeribus, quae extra ecclesias regularium inter fines parochialium fiunt, praecedentiam deberi parochis*', APF, SOCG, 14, f. 190r, 19 January 1635; *ibid.*, f. 191r, 12 May 1635.

However, judging from the reports to Rome, there undoubtedly was less division and tension in the Irish church after 1635; a large part of the credit must be attributed to Propaganda's efforts, particularly as expressed in the *Decreta pro recto regimine Ecclesiarum Hiberniae*.

1. *Comments of Bishop Comerford on the 'Decreta pro recto regimine ecclesiarum Hiberniae', 20 January 1636* (APF, SOCG, vol. 140, ff. 43rv, 46r).

Fratris Patricii Episcopi Waterfordensis et Lismorensis annotationes in decreta transmissa a Sacra Congregatione de propaganda fide ad commodum ecclesiae regimen in Hibernia stabiliendum.

Ut iussus proferam quod censeo, dicam brevius, quae res tanta diu desiderat: quamvis quid certi statuere perdifficile sit in tanta rerum vicissitudine, et persecutionum tempestate, qua non minus quam marinis fluctibus, haec insula alternis annis undequaque concutitur.

Ad decreta circa archiepiscopos et episcopos Hiberniae

Ad 1. Censeo, durante schismate sufficere in provincia Casselensi quatuor episcopos cum archiepiscopo, nempe Corcagiensem, Limericensem, Waterfordensem et Laonensem: Imilicensem vero dioecesim et Finiborensem, cum vacaverint, in administrationem posse concedi, illam Casselensi, hanc Limiricensi: Ardfertensem autem et Rossensem dioeceses regendas esse per vicarios generales apostolicos. Plurimum etiam expedire, ut suffragia cleri dioecesani, et vicinorum episcoporum in provisionibus, quae posthac fient, audiantur: et quantum fieri potest, eligantur episcopi, et vicarii apostolici de gremio loci.

Ad 2 dico, in provincia Tuamensi, quae indigere videtur episcopis, posse institui unum vel alterum episcopum cum iam constitutis, ac proinde translationem episcoporum neque requiri, neque expedire.

His addiderim, rationi et iuri consonum esse, ut sine commendatitiis ordinariorum, non dentur in curia tituli dignitatum, aut beneficiorum in his partibus: quia ex contrario usu nascuntur quotidie lites et dissidia inter ecclesiasticos, qui advertentes vanissimos titulos sine discrimine conferri cuilibet petenti, plurimum scandalizantur: indigne etiam ferunt laici catholici sacerdotes benemeritos, et sibi gratissimos, a parochiis, quibus diu et laudabiliter servierunt, amoveri per nominales hos beneficiarios, quorum beneficia, fructus, et redditus usurpantur a ministris protestantibus: reliquum vero sit sacerdotibus, qui invigilant parochiis parochianorum catholicorum eleemosinis, et libera beneficentia ali, quod genus spontaneae benevolentiae, seu gratificationis acerrime contendunt laici se impensuros in sacerdotes de gremio loci, vel in sacerdotes quorum consuetudine, et pastoralis sollicitudine per plures annos fructuose usi sunt,

non vero in sacerdotes, ut plurimum juvenes, sibi incognitos, et minus dignos, qui sine commendatitiis ordinariorum istos meros beneficiorum titulos, a curia romana suffurari videntur.

Ad 3. De visitatione liminum apostolorum, assero provide quidem, et merito Sacram Congregationem censuisse: et contrarium quodammodo impossibile esse, durante schismate.

Ad 4. Sancte et prudenter, statuitur modus visitandi dioeceses et provincias.

Ad 5. Pernecessarium esse, ut hoc decretum de appellationibus in integrum observetur.

Ad 6. De receptione decretorum Sacri Concilii Tridentini, utilem et necessarium esse censeo illam constitutionem, quantum tempora ferunt: similiter, et dispositiones Sacri Concilii Tridentini, et Constitutiones Gregorii XV de exemptis.

Ad decreta circa regulares Hiberniae

Censeo singula salubriter, et iuste ordinata esse: sed vix, aut ne vix quidem adduci possum, ut credam, quod superiores regularium dignum statuunt modum importunis eleemosinarum exactionibus, aut praecipiant suis abstinere a receptione novitiorum, qui (proh dolor) vix ullam aut pietatem aut mortificationem, aut monasticam disciplinam addiscunt in praetensis suis novitiatibus, arbitantes se omnibus numeris absolutos religiosos esse, et suo muneri cumulatissime satisfecisse, si aliquot in anno diebus habitum religionis gement, et saepius per vicos, et pagos cursitando eleemosinas conquirant. Ad quem abusum penitus tollendum, sicut dignum et necesse est, quod interveniat immediata Summi Pontificis prohibitio, sic etiam ad vetandum morem quendam romanae datariae concedendi scholaribus Hibernis indulta, ut extra tempora promoveantur ad sacros ordines, ad titulum missionis, scilicet (in qua omnino super-vacanei sunt), etiam sine dimissoriis suorum ordinariorum. Nisi itaque severior aliquis obex quantocius isti abusui statuatur, certe tot sacerdotes plerumque indocti, et immorigeri, turmatim repatriantes facient sibi invicem angustias, populum catholicum nimis gravabunt, clerum in vilipendium, et vituperium adducent, ac vagis suis et frequentibus discursibus de dioecesi in dioecesim, de parochia in parochiam innumerata scandala parient.

Ad decreta utrique clero communia

Ad 1. Quod sciam, non exiguntur apud nos munera, aut pecuniae pro sacramentorum administratione, contra sacrorum canonum, et pontificiarum constitutionum dispositionem, nisi calumniae delatores vitio vertere velint conciliis provincialibus, quod summulam quandam pecuniae satis tenuem statuerint solvendam parochis intuitu laboris in administratione sacramentorum, cum parochis alia media non suppetant, quibus alantur. Parochi praeterea in mandatis habent, ut nunquam, ob non solutionem, pauperes a sacramentorum perceptione reiciant.

Ad 2. Utiliter quidem, et sancte provisum est contra frequentantes tabernas, et sumptuosa convivia celebrantes in festis patronorum, qua de re in nostris synodis provincialibus et dioecesanis poenalia statuta sunt condita: viderint regularium superiores suis subditis. Praedictis addere liceat, dignum sane esse, quod Summus Pontifex auferat lapidem offensionis, qui cum maximo scandalo adhuc volvitur inter parochos et regulares circa praecedentiam, et praesidentiam in officiis, quae fiunt pro defunctis in domibus laicorum, qui eligunt sepulturam, vel sunt sepulti in monasteriis: regulares enim contendunt sibi praecedentiam et praesidentiam deberi, si fieret officium in monasterio, similiter etiam in domo laica, quam sibi, propter iniquam temporum conditionem, oratorium constituunt, et nominant: asserentes talia oratoria gaudere privilegiis monasteriorum: parochi vero pro suo iure adducunt, quod domus illa, quam regulares sibi constituunt, vel nominant oratorium est intra fines parochiae, est mere laica, est conducta ad tempus, subest iurisdictioni ordinarii, ac proinde non gaudere privilegiis et exemptionibus monasteriorum, in grande praeiudicium parochorum.

Omnia ecclesiae et eius sub Christo capiti, qua debeo reverentia, submitto.

Datum e loco nostri refugii in Hibernia hac die 20 Januarii 1636.

Fr. Patricius episcopus Waterfordensis et Lismorensis.

2. *Letter accompanying the above comments, 25 January 1636* (APF, SOCG, vol. 140, ff. 44r-45r).

Illustrissime Domine,

Quam singulari ecclesiam Hiberniae beneficio devinxeris luculenter testatum est in assidua sollicitudine, et plusquam paterna cura qua optimo ecclesiae regimini in Hibernia abunde prospicis. Et quia non alium laborum tuorum scopum tibi constituisti, quam summam Dei gloriam, fidei incrementum, et animarum salutem, augurari tibi, non est quod formidem, foelicem et optatum exitum piissimorum tuorum conatum; si quid autem in me est virium, si quid meriti, totum id sane tibi, vir ornatissime, puriter et humanissime, voveo. Exemplar decretorum ad me misit metropolitanus, minus habens, quam alia, quae mihi contigit vidisse exemplaria: singula decreta spirant prudentiam, scientiam, pietatem, et optimum charitatis odorem: ad quae, pro meo captu, adieci breviusculas annotationes, quas Sacrae Congregationi praesentari rogo. Hactenus autem distuli censum meum de his decretis proferre, ratus, quod sicut in litteris tuis commonuisti, singuli archiepiscopi convocarent suae provinciae suffraganeos, et superiores regularium, et cum eis conferrent, qua ratione, communi pace et concordia memorata decreta executioni demandari possent: sed ut nuper accepi, quatuor metropolitani convenientes clam in unum locum, de singulis decretis iudicium suum tulerunt: arbitantes forte periculosum, nimis laboriosum,

et supervacaneum fore, in turbato hoc rerum statu suffraganeos suos, et superiores regularium in unum adicere locum. Reliquum igitur est singulis suffraganeis, ut seorsim sententiam suam dicant, pro quorum pietate, zelo, eruditione et prudentia spondere non dubito.

Quid ego censeam de numero episcoporum in hac provincia Cassalensi breviter dixi, et nunc adicio, quod sicut ob superfluum episcoporum numerum, et institutionem in dioecesibus quibusdam minutis, angustioribus, et minus commodis, populi aliqualiter gravantur, et ob necessariae subventionis defectu dignitati episcopali nonnihil detrahitur, ita quorundam episcoporum provisiones, in singulis provinciis non vulgarem utilitatem, splendorem, munimen, incrementum, solatium et progressum ecclesiae catholicae in Hibernia adferunt: episcoporum vigilantia, et autoritate clerus tam regularis tam saecularis magis in officio continetur: ecclesiae romanae canones, et concilia vires acquirunt: populus in fide, et obedientia plurimum confirmatur, et innumeris malis obviam itur. Qui vero inter nos avent plurium dioecesium administrationem certe populorum commodo, aut utilitati non prospiciunt, qui in singulis dioecesibus per proprios suos episcopos, vel vicarios generales apostolicos rectius gubernentur: certe maximam et periculosissimam, cui impares sunt, curam improvidi cupiunt: et onus angelicis humeris formidandum sustinent, et satis superque ponderis ferunt si singuli singulis suis dioecibus, quibus praesunt, debita sollicitudine invigilent: denique dum amplissima territoria exoptant, nihil aliud, quam longas et latas excursionem, et onerosas, nimisque molestas circuitiones meditantur: quibus episcopali dignitati plus detrahitur, quam necessariae subventionis defectu. Non negaverim tamen dignum esse, ut angustae quaedam et minus commodae dioeceses aut uniantur, aut in administratione concedantur.

Et quia in mentionem incidi de necessariae subventionis defectu, quo nunc laborant episcopi in Hibernia, libet raptim innuere unam ex praecipuis huius indigentiae causas. Oborto schismate Henrici octavi, magna pars (ut notissimum est) bonorum ecclesiasticorum a laicis usurpari coepit: et hinc est, quod plures catholici in Hibernia, vel dono regis, vel aliquali pecunia enumerata obtinuerint haec bona: alii vero catholici praetio soluto emerunt decimas, et alios redditus ecclesiasticos a protestantibus: alii denique ab iisdem quotannis emunt. Moris autem erat apud hos catholicos occupantes, vel ementes bona ecclesiastica, iuxta monitum Cardinalis Poli in sua dispensatione, seu potius ad praescriptum iuris divini, naturalis et ecclesiastici, nec non constitutionum nationalium, et provincialium huius regni, in congruam sustentationem operariorum ecclesiasticorum quotannis certam aliquam summulam pecuniae clam elargiri. Sed ecce temporum iniquitatem. Postquam Dei et Sedis Apostolicae providentia, episcopi, vel vicarii apostolici in singulis dioecibus, et inferiores pastores in parochiis instituti sunt, qui gregi sedulo invigilant, qui sacramenta strenue administrant, qui pondus diei et aestus ferunt,

catholici isti laici occupantes vel ementes decimas, obventiones, et alia ecclesiastica bona, clancularibus quibusdam praestigiis perverse et obstinate tuentur se non obligari ad quidpiam solvendum catholicis episcopis, vel parochis, et praetendunt hanc esse resolutionem quorundam doctorum virorum anonymorum, qui occultari caute cupiunt, dum mercedem pastoribus debitam ipsi, pro utili data opinione, recipiunt. Operae pretium ergo foret, si Summus Pontifex dignaretur declarare praefatam resolutionem istorum praetensorum sapientium esse erroneam et noxam; et pariter laicos istos occupantes, vel ementes bona ecclesiastica teneri in conscientia censi aliquid annue contribuere episcopis, et parochis ad eorum congruam sustentationem.

Prudenter sane, et pie significasti in novissimis tuis litteris, plures lites, et controversias amicabili compositione hic inter nos terminari posse; nam est valde indecens minutissimas quasque querelas amore vindictae (ut plurimum fit) deferre ad sublimissimam illam curiam, quae tot gravissimorum negotiorum undis in dies exercetur. Dedecet etiam viros primarios, et ecclesiae principes, tanto odio et ira obaecari, ut non vereantur sese convitiis et opprobriis lacessere, donec ex parva scintilla magnum tandem excitent incendium; exasperati autem quidpiam in malam partem interpretantur. Non ferunt haec tempora in quolibet summum ius prosequi, aut animositatem exercere, aut aculeos figere: avertat Deus scandala; et donet Eminentissimis Dominis Cardinalibus gratiam discernendi, ubi maior culpa insit, et adhibendi tantis malis opportuna remedia.

Pervenit forte ad aures tuas difficultas quae nuper oborta est inter suffraganeos et metropolitanum nostrum de loco celebrandi concilium provinciale: dum metropolitanus locum posceret nunc in extremis et longe dissitis dioecesisbus totius provinciae, nunc in dioecesisbus, quarum vix est angulus, in quo non habitent plures haeretici, ex quibus alii sunt magnates, alii equites, alii iusticiarii, alii praesidiarii milites, alii ministri regii, et turba multa cleri protestantis et colonorum, in quorum viciniis celebrare concilium provinciale, non solum esset periculosum ipsis praelatis convenientibus, verum etiam laicis catholicis, qui in suis terris, vel aedibus admitterent tam celebrem praelatorum conventum. Suffraganei vero asserunt consonum esse sacris canonibus, quod in congregationibus conciliorum habeatur ratio, ut qui vocentur ad concilium, non fatigentur propter discrimina itinerum; proinde huiusmodi congregationes et conventus debere fieri in loco non multum remoto, imo proportionato respectu eorum, qui debent venire; debere etiam haberi rationem temporis, ut non in hyeme fiant concilia, cum isto tempore, ut plurimum periculosa sit itineratio. Ulterius dicunt dioecesim ipsam metropolitani, et alias duas dioeceses, quae iacent in medio provinciae, esse loca multo commodiora, et habere minora impedimenta, et minus ab haeticis incolis, et aliis commoditatibus magis abundare: ac

proinde hanc difficultatem facile componi posse, nisi quis velit nodum in scirpo quaerere, aut supervacuas querelas, et lites exsuscitare.

Nisi vereretur Eminētissimum Dominum Protectorem saepius arduis districtum negotiis audacter interpellare, liniolas aliquas ad eum misissem; sed ne officio meo omnino deesse videar, quaeso te meo nomine illi plurimam salutem impartiri, et immortales agere gratias pro innumeris, iisque maximis, quibus Hiberniae ecclesiam beneficiis affecerit: pro qua paterna solitudine, et singulari benevolentia me, meosque apud Deum habebit semper deprecatores. D. Fernensis (ut mihi significavit D. Ossoriensis) diro calculi cruciatu nuper laboravit: sed, laus Deo, convaluit, et ut diu valeat, nostra omnium in hoc regno plurimum interest, quippe qui nulla in parte egregium non agit praesulem. Sed iam timeo ne epistola haec longius, quam par est, producta, te defatigaverit, et serioribus implicatum negotiis inturbaverit. Vale igitur in seros annos, humanissime vir, et quam hactenus in posterum etiam hanc ecclesiam benevolentia tua prosequi ne graveris, meque solatio gratissimarum tuarum litterarum diu carere non permittas: quamvis difficillimum sit litteras tuto transmitti in hac (proh dolor) bellorum tempestate, qua maxima, et praecipua Europae pars saevius iactatur.

Datum Waterfordiae 25 Januarii 1636.

Illustrissimae Dominationis Vestrae addictissimus, Fr. Patricius Waterfordensis et Lismorensis m.pr.

3. *Comments of the four archbishops on the 'Decreta pro recto regimine ecclesiarum Hiberniae', 28 November 1635 (APF, SOCG, vol. 140, f. 33r).*

Circa decreta a Sacra Congregatione de propaganda fide ad bonum ecclesiarum Hiberniae regimen et transmissa ad nos, ut quae regno commoda incommodave sint significemus ita sentimus.

Circa primum decretum de superfluo episcoporum numero censemus in provinciis maioribus sufficere tres institui episcopos, et in minoribus duos episcopos cum metropolitanis, et reliquos episcopatus debere in administrationem assignari iuxta tenorem decreti vicinioribus episcopis sicut metropolitano et suffraganeis suis melius videbitur expedire. Unde sentimus nullos deinceps vicarios apostolicos instituendos; institutos vero vicarios apostolicos continuandos dum scilicet bene gesserint, ita tamen ut in omnibus subiciantur metropolitanis; unum autem institutum vicarium apostolicum dominum Mathaeum Rochaeum in Laglenensi dioecesi amovendum propter varias cleri et populi reclamaciones opinamur, et praeterea quod nullus etiam auctoritate apostolica suffultus eum audeat visitare. De translatione episcoporum agemus in proximis conciliis provincialibus, et quod nobis visum fuerit, significabimus.

Ad tertium decretum quod est de visitatione liminum apostolorum dispensationem in hac visitatione nobis concedi sicut aliis episcopis est concessa ut constat ex decreto.

Quartum decretum quod est de visitationibus provinciarum et dioecesium censum debere in integrum observari.

Septimum decretum de receptione Concilii Tridentini in hoc regno Hiberniae libenti animo complectimur, iis enim nostrum qui illud non receperunt in animis est et semper erat concilium recipere opportuno tempore. Quoad aliam partem huius decreti de exemptione scilicet regularium censum expedire ut ad litteram observetur.

Ad decreta circa regulares

Ad primum dicimus debere observari inviolabiliter in duobus primis casibus. Canones enim sunt. Quoad tertium casum eiusdem decreti de religiosi missionariis sentimus horum facultatibus necessario inserendam esse clausulam illam (quae iura episcopalia et parochialia praeservent) et ut inseratur imposterum, et moneantur utentes facultatibus antea obtentis ut eiusdem clausulae tenorem observent instantanter petimus.¹⁴

Quoad tertium decretum de novitiis regularium optamus ut a Sacra Congregatione definitive resolvatur. Quartum de circumgestaltunge reliquiarum per quaestorem eleemosinarum censum pium, regno commodum et per illud praedictis quaestoribus tam in ordine ad salutem animae quam ad famae conservationem bene provisum.

Ad decreta communia utrique clero

Ad primum, nulla sacramenta intuitu lucri aut munerum contra canones praescripta nec non latentia administrantur apud nos: verum in dictarum provinciarum conciliis provincialibus est taxata pro parochis intuitu laboris gravis in administratione sacramentorum necessario subeundi ob locorum distantiam quaedam summula pecuniae solvenda per eos quibus sacramenta administrantur in sustentationem parochorum quibus alia media sufficientia non suppetunt, non enim habent proventus aliquos ex decimis aut redditibus sed solis talibus eleemosinis vivunt quae satis tenues sunt frigescente iam charitate et impediante adversario eleemosinarum largitionem.

Secundum decretum est ad pedem litterae observandum praescribentibus illud canonibus et nostris statutis provincialibus et synodalibus, poenis illius transgressoribus ordinantibus. In his tamen sicut in aliis nos Sanctae Romanae Curiae nos submittimus.

Datum ex loco nostri refugii in Hibernia die 28 Novembris 1635.

Hugo Archiepiscopus Ardmachanus totius Hiberniae primas.

Fr. Thomas Fleming archiepiscopus Dubliniensis, Hiberniae primas.

Thomas archiepiscopus Cassilensis.

Malachias archiepiscopus Tuamensis.

¹⁴ The decree in question here concerned regulars who were ministering in parishes in Ireland. The Congregation outlined three situations: 1. where the regulars, because of scarcity of priests, had been placed in parishes by the bishops themselves; 2. when they were appointed by their superiors to parishes annexed to monasteries; in both these cases they receive the injunction 'episcopis subjici in pertinentibus ad curam animarum'; 3. where the regulars have their mission from Rome and their faculties from the Holy Office; in this case the Congregation suggests, and the archbishops here agree, that the words 'quae iura episcopalia et parochialia praeservant' be inserted in the faculty grants.

RECORDS OF THE IRISH COLLEGE, ROME, UNDER JESUIT ADMINISTRATION

Edited by
REV. JOHN HANLY

From 1635 until 1772 the Irish College in Rome was under Jesuit administration. The surviving records of that administration are contained in some twenty-eight volumes, five of which were bound in 1897. A brief description of the contents of most of these has already been published.¹

The volumes entitled Liber I and Liber XII are among the most important of the collection. Liber I contains the composition entitled 'Fundatio et Progressus Collegii Hibernorum de Urbe', a MS of some 83 pages in which the author gives an account of the first fifty years of the history of the college. Liber XII contains the signed autograph statements of oaths taken by 142² students between 1633 and 1773. Printed here for the first time are: (1) the text of the MS history, and (2) the list of the students (with relevant dates) whose oaths are preserved in Liber XII, together with the text of seven of these oaths.

I

LIBER I: THE MS HISTORY OF 1678

Liber I is a volume of over 270 leaves, being a collection of miscellaneous documents from various periods of the history of the college in the seventeenth and eighteenth centuries. There are extracts from Harold's *Life of Wadding*, copies of the Rota decision transferring the college to the Jesuits, documents concerning an appeal in 1725 to Pope Benedict XIII to alleviate an economic crisis, documents concerning the question of national rectorors for the Roman colleges in the 1770s: it would be beyond the scope of the present work to give a full list of its contents. The MS history of 1678 occupies ff. 66r-107r (present foliation).

The author of the history does not reveal his identity. Possibly it was Father James Reilly, who had been a student at the college for five years before becoming a Jesuit in 1667, and who returned to the college again in 1675 as confessor and prefect of studies. His sources were the records in the college archives, especially the oaths of students, and the accounts of eye-witnesses, as he himself states.

His plan was to describe the first fifty years, and then to allow for

¹ Cf. J. Hanly, 'Sources for the History of the Irish College, Rome', *I.E.R.*, series v, cii. 28-34 (July 1964).

² The number 180, given *ibid.*, p. 30, is erroneous.

continuation of the work with a new section for each rectorship: the work was in fact continued to 1683 (pages 69-80). After a short preface, chapter I describes the foundation and early years up to the transfer of the college to the Jesuits in 1635 (pages 1-6). Chapter II describes the administration of the Jesuit rectors, 1635-1678 (pages 7-18). Chapter III speaks of the chapel, the library, and the 'convictores' or lodgers (pages 19-22). Chapter IV gives the background to the oaths taken by the students (pages 22-25). Chapter V treats of the rules of the college, without however transcribing them: we find on page 26 'hic ponantur ad extensum regulae illae', and on page 27 'hic ponantur ad extensum regulae collegii ut modo sunt'. Chapter VI gives, with biographical notes on each, the list of students of the college from the beginning until the moment of writing, December 1678 (pages 27-68). Finally, as already stated, the last eleven pages are a chapter on the years 1678 to 1683 when there was change of rector.

In editing the MS certain minor changes have been made in punctuation and orthography. Diphthongs 'æ' and 'œ' have been changed to 'e' when modern practice would seem to warrant it; capital letters (e.g. in 'Collegium', 'Heterodoxi') have been changed to small letters. Words at first omitted and then written in over the line or in the margin have been inserted in their proper place. Passages cancelled by the author have not been included. Words repeated at the turn of the page have not been duplicated.

There are three sets of pagination or foliation. The author numbered his pages 1, 2, 3, etc.; after page 60 he returned again to page 57 and repeated what he had written;³ after page 16 he inserted a short page, evidently intended as an appendage to page 16, about three-fifths the normal size of the other pages, and written on one side only—it is numbered '16a' for convenience in this edition; there is no page 77. When Liber I was being assembled, the MS history was numbered 57r to 98r, an error having occurred when page 27 was inadvertently passed over: page 26 is 70v, page 29 is 71r. The final foliation was added when the volume, having undergone some alteration as regards content, was bound in 1897. Here again there was an error: page 63 was passed over this time, and so page 62 is 99v and page 65 is 100r.

On almost all of the first thirty-four pages, the author wrote into the margin brief indications of the content of the text at that point. These marginal notes and their location are listed after the text of the history proper.

³ With additional details; the contents of three and one-third pages were expanded to fill about five and a quarter pages in the second edition.

[1, 57r, 66r]

FUNDATIO ET PROGRESSUS COLLEGII LUDOVISIANI HIBERNORUM DE URBE

Praefatio

Cum praesens annus 1678 sit quinquagesimus a fundatione huius collegii, quod nempe incepit anno 1628, et cum a nemine antehac in ordinem aut librum unum digesta sint quae ad illius initium et progressum spectant, visum est mature scribendam esse ordinatam aliquam eorum narrationem ut sic consulatur et memoriae praesentium et eruditioni posterorum. Hactenus instar libri scripti nobis fuerunt ii qui ab initio extiterunt oculares rerum testes, sed his prae senio deficientibus, et crescente in dies materia, confugiendum est ad perennem memoriam historiae. Hac ratione moti deducimus narrationem ab initio ad praesentem annum, rebus summatim collectis. Ut autem haec summa confusione careat, omnia quae ad collegii statum per hos quinquaginta ab exordio annos pertinent reducimus ad aliquot capita. Quibus praemissis facile erit posteris continuare narrationem in annos plurimos, omnibus ad unum caput videlicet ad seriem rectorum reductis.

Caput Primum de Exordio et Statu Collegii Antequam Traderetur Societati

Seminarium hoc a fundatore Ludovisianum appellatur, eo iure quo reliqua exterarum nationum Romae collegia vocantur pontificia: quemadmodum enim ista ad propagationem fidei erecta sunt a Summis Pontificibus, et fere omnia a Gregorio XIII, ita Hibernicum ad eundem finem fundavit munificentissimus Cardinalis Ludovicus Ludovisius, Gregorii XV nepos. Ludovisiano igitur cum pontificiis communis est scopus missionis (illius enim alumni tum amplexuros se vitam ecclesiasticam, tum ad missionem Hibernicam ituros, iurati promittunt): nihilominus communia non sunt alia onera quae ante aliquot annos S. Congregatio de Propaganda Fide censuit pontificiis imponenda: ab his enim oportuit esse immune Ludovisianum, tum quia pontificium non est, tum quia sine istis (ut experientia constat) non minus feliciter ad suum scopum tendit, et certius fortasse ad mentem fundatoris dirigitur.

[2, 57v, 66v] Quandoquidem incidit mentio foundationis seminariorum pontificiorum, non abs re erit hic causam exponere quae videtur effecisse ut universalissimus ceteroquin Pater Gregorius in eorum erectione praeteriret nationem Hibernicam. Cum enim huic genti ob viciniam tot infectarum regionum insidiarentur eo tempore plurimae et perversissimae haereses, arbitrari non possumus futurum sine gravi causa fuisse, ut tanti zeli Pontifex negligeret periculum unius integri regni, cuius fuit semper explorata singularis in Sedem Apostolicam observantia.

Causam hanc invenio aeterna memoria celebrandam Hibernis qui nempe maximis ideo beneficiis tam sunt Gregorio devincti quam qui maxime. Cum erigeret Romae collegia Gregorius, iam Satan in Hibernia et contra Hibernos erexerat tartareum et minime incruentum vexillum: nec amplius res agebatur occultis artibus, sed aperto bello. Cum enim heterodoxa regina Elizabetha, Henrici octavi proles spuria, parum suo iuri fideret, statuit regnum suum maxime satellitio haeresum stabilire, ideo has pestes in omnia coronae Britannicae subiecta loca diffundere pro viribus conata est. Blandae primum artes et fraudulentae pollicitationes adhibitae fuerunt. Cum autem per has nullam patere haeresibus viam apud Hibernos comperisset, aliquam ferro aperiendam imperavit. Non fuerunt segnes in parendo Angli, quos videlicet bona Catholicorum alliciebant, non religionis cura. Hiberni e contra minime dubitarunt fortunas et vitas exponere pro avita religione. Ceteris praeibant exemplo Comites Desmonius, Tironus et Tirconellus, potentissimi dynastae. Ventum erat ad arma, ad proelia, ad caedes, obfirmatis utrimque animis, hinc Hibernorum ad defendendam religionem ad ultimum usque spiritum, illinc Anglorum ad haereses propagandas. Sed longe dispar fuit partium conditio, nam heterodoxis ex Anglia superveniebant in dies novae tum pecuniarum, tum militum suppetiae: at Hibernis neque externa subsidia, neque eorum spes, erant in promptu; quare exhaustis aliquot annorum bello et militibus et opibus, coegit necessitas confugere ad communem patrem Gregorium, ad quem ideo legati pro auxiliis missi sunt. Ille Hibernos omnes in legatis amplexus ut filios, et ad constantiam adhortatus veluti martyres magnam concessit vim pecuniae ad subsidium religiosissimi belli. [3, 58r, 67r] Huic igitur causae non immerito ascribimus omissum a Gregorio collegium Hibernicum: cum enim videamus ab illo tam generose missum fuisse armatum militem contra pugnantes ferro heterodoxos, non dubitamus quin idem fuisset missurus homines ore et calamo pugnatuuros, si his armis pugnare instituissent haeretici.

Porro sequentium Pontificum nullus applicuit animum ad fundandum Hibernis collegium: quo circa reperit singularis Cardinalis Ludovisii zelus campum apertum, per quem ardorem suum ad ultimos Europae terminos extenderet. Quod cum esset ab eo completum, occasionem dedit ut illius gentilitio stemati (in quo sunt trium formae fluminum), ab iis qui grati animi signum aliquod exhibere cupiebant, percommode apponeretur illa velut ideo dictata ab Isaia sententia, 'ponam flumina in insulas', flumen videlicet providentiae, flumen amoris, flumen beneficentiae, quibus Ludovisiana protectio Hiberniam longe aliter quam Aegyptum Nilus fecundavit ad ferenda in annos plurimos divina germina.

Ceterum occasio fundandi collegium hoc pacto incidit. Post mortem Gregorii XV, successor Urbanus VIII obtulit Cardinali Ludovisio titulum Protectoris Hiberniae, quem ille non minus benigne quam felici Hiberniae omine acceptavit. Postea rem animo suo dignam magnanimus et liberalissimus princeps, non arbitratus gestare titulum vacuum, coepit illico cogitare de modo implendi nominis mensuram, et probandi Hiberniae

zelum suum insigni aliquo aeternoque beneficio. Inter multa quae animo recurrebant haesit aliquamdiu anceps, donec P. Lucas Wadingus, Hibernicus Ordinis Sti. Francisci et Cardinali apprime carus, proposuit rem quam adductis rationibus facile ostendit esse munificentia Principis dignissimam, Hiberniae prae ceteris proficuam, et mole sua amplam ac perennem, erectionem videlicet seminarii ad educandam in Urbe iuventutem Hibernicam ad scopum missionum. Consilio viri prudentissimi acquievit illico Cardinalis, tum ob auctoritatem authoris, tum ob adiuncta rationum pondera: nam pro eo quo ipse pollebat mentis acumine et experientia gravissimarum rerum, facile perspexit vix posse excogitari oportunius [*sic*] aliquid eo genere beneficii, quod videbat derivandum in omnes Hiberniae provincias ac in omnes hominum ordines, quodque prospiciebat iturum per multas aetates, et futurum in eo genere beneficentiae quo nihil supra, dum per illud Hiberni tam longe gentium [4, 58v, 67v] dissiti, salutem animarum et puritatem Catholicae veritatis erant perpetuo hausturi ex ipso religionis orthodoxae fonte, Roma.

Confestim igitur admoveri manum operi placuit. Quaesiti sunt adulescentes Hiberni ad tantum finem idonei, qui nimirum ecclesiasticae se vitae addicere et patriae bono sacrificare cupientes, aggregarentur in novum seminarium imbuendi illic literis et pietate. Ex iis qui se obtulerunt selecti sunt primum sex, quorum quatuor interea dum propria domus pararetur, collocati sunt in collegio Anglicano convictores, et expensis Cardinalis alendi, duo vero alii in alio idoneo loco. In electione domus prae ceteris visa est oportunior illa quae sita est in Monte Pincio e regione ecclesiae Sancti Isidori, et constituit angulum cuius unum latus prospicit eam templo subiectam, alterum vero vergit ad hortum Patrum Capucinatorum, sive ad plateam horto contiguam.

Porro conducta hac domo, et aliquali pro tenui illo principio parata suppellectili (in qua 150 scuta impensa sunt) tandem apertum est novum Seminarium Ludovisianum ipsis calendis Januarii anni 1628, sub Rectore D. Eugenio Callanan Hiberno e clero saeculari, sacerdote, protonotario apostolico et archidiacono Casseliensi. Eodem igitur primo Januarii die, dum festiva ineuntis anni auguria felicem novo collegio progressum ominarentur, deducti ad paratas aedes sunt ii sex, de quibus paulo ante facta est mentio: in qua re testati sunt alumni collegii Anglicani quam gratam apud ipsos memoriam relinquerent ii quatuor quos aliquamdiu habuerunt hospites: siquidem agmine facto illos honoris gratia comitati sunt ad novum collegium.

Quod attinet ad auctoritatem primi rectoris. Minime data fuit integra potestas admittendi novos alumnos, aut admissos dimittendi sine consensu fundatoris; commissa igitur praesertim fuit cura exigendae disciplinae domesticae. Ut autem haec circa certos suos cardines volveretur, commisit Cardinalis Patri Lucae Wadingo curam conscribendi idoneas instituto regulas et ordinationes posthac in collegio observandas. Pater Lucas rem aliquot complexus est capitibus, quae a Cardinali approbata fuere primae

collegii constitutiones, alumnis solemnī ritu propositae ipso primo quo collegium incepit die. Quamvis autem post collegium Societatis curae traditum, non nulla fuerint omīssa, aliqua addita, et varia immutata, tamen pleraque ex iis quae a P. Luca Wadingo digesta fuerunt, retenta sunt et inter hodiernas collegii constitutiones vigent, ut colligere licet ex utrarumque constitutionum exemplaribus, quae in hoc libro descripta reperies, a pag. ad pag. .⁴

[5, 59r, 68r] Primus collegii rector D. Callanan morte praeventus vix complevit sesquiannum in officio. Tum ob varias rationes visum est expedire ut novus rector substitueretur ex ipsis patribus Sancti Isidori. Res ad Cardinalem delata est, qui et rationes probavit et consensit ut rector fieret P. Martinus Valesius, s. theologiae apud S. Isidorum lector. Martino non ita multo post in guardianum Sancti Isidori assumpto, successit P. Ioannes Pontius, sacrae theologiae ibidem lector, quem edita post in Scotum insignia commentaria reddidere percelebrem. Ceterum, ad evitandum omnem speciem gravaminis cum rectore in collegio nullus habitabat socius religiosus; quare cum illi per urbem ad negotia ituro comes esset necessarius, unum aliquem necesse erat accersire e S. Isidoro. Hic etiam assignati erant alumnis confessarii et patres spirituales, huc ibatur ad scholas et ad exercitia quaevis, tum literarum tum virtutum.

Stabilitis eo pacto iis quae ad viam pertinebant, non defuit sollicitudo patrum in parando ea quae propius ad terminum spectabant et ad sacrorum ordinum susceptionem. In hoc genere optime de collegio merita est et industria Patris Wadingi, et pia liberalisque dispensatio Summi Pontificis Urbani VIII; ab hoc enim illo deprecatore obtentum est diploma quo sequentes facultates collegio sunt concessae; nimirum ut illius alumni absque literis dimissorialibus priorum Ordinariorum, sed cum testimonialibus Rectoris: absque alio titulo beneficii etc. praeterquam missionis in Hiberniam: certis diebus extra quatuor tempora: et non servatis interstitiis iure ordinario designatis: possent dummodo idonei reperirentur, ordinari a Vicario Pontificis in Urbe, vel ab alio episcopo per ipsum deputando in eadem Urbe existente.

His iactis seminarii fundamentis, alumni vocationis haud immemores, suarum esse partium reputarunt, nullam conceptae de se spei partem frustrari: idcirco totos se virtutum et scientiarum studio dederunt. Quod ad scientias quidem attinet, paucis annis qua dedicatis et propugnatis publice thesibus, qua compositis et recitatis, tum soluta tum ligata oratione variorum laudibus, adeo illustrarunt novum seminarium, et seipsos, ut ipsorum nomen amplius Romae minime ignotum est. Constans utique fama est Cardinalem Ludovisium excelcissimi [*sic*] animi Principem his tam laetis initiis permotum, in animo habuisse collegium hoc relinquere peramplum, et a sua non alienum [6, 59v, 68v] munificentia. Sed immatura principis mors (quae sexto post inceptum collegium anno contigit) et postremorum annorum casus adversi, quibus post primos

⁴ Blanks in MS.

Urbani VIII annos exagitatus fuit, spes tantas haud paulum imminuerunt.

Ab initio ad obitum fundatoris habitatum erat in conducta domo, nec ulli adhuc redditus fuerunt assignati collegio nisi pensio 600 scutorum, quae in annos singulos ex bonis Cardinalis subministrabatur. Ex illa solvendum erat pretium locationis domus et alendi rector, sex alumni et famulus unus saecularis. Cardinalis moriturus, licet expeditum ei non esset conceptae ideae magnitudinem aequare, noluit tamen relinquere res collegii tam angustas et nullis fixas radicibus: idcirco ad annuam pensionem sexcentorum scutorum addidit alia quadringenta, et haeredes suos ad totam summam, nempe mille scutorum, in annos singulos solvendam voluit in perpetuum obligatos esse, ac insuper, ad emendas collegio aedes idoneas. Praeterea legavit collegio praedium insigne quod ipse possidebat in agro Castri Gandolphi, loco videlicet duodecim miliaribus Roma distante.

Post mortem eminentissimi fundatoris, germanus ipsius frater et haeres Nicolaus Ludovisius Venusae et Plumbini princeps, testamento satisfactorius emit illico aedes collegio, videlicet eas ipsas e regione Sancti Isidori sitas, in quibus hactenus sub titulo locationis habitatum fuit. Idem coepit solvere pensionem, et paratum se exhibuit ad semper solvendam: traditum etiam fuit praedium paulo ante nominatum; quibus peractis nihil testamenti spectans ad collegium putabatur non impletum.

Restabat nihilominus una clausula adhuc nequaquam impleta. In hac fundator significabat velle se regimen collegii omnino committi curae patrum Societatis Jesu. Non invenit res haec tam facilem Patrem Wadingum: is enim conscius sibi amoris et curae qua collegii erectionem iuverat, non putabat sibi committendum esse ut videretur ulli cedere in eodem conservando: itaque variis interpretationibus conatus est in alium sensum trahere testatoris mentem; sed cum haec nimis explorata esset ex verbis testamenti, iudices post discussam aliquamdiu causam pronunciarunt in favorem Societatis: tunc demum biennio videlicet post mortem Cardinalis, collegium octavo ab erectione anno cum domo, praedio et mille scutorum redditibus commissum est Societati die 8 Februarii, anno Christi 1635.

[7, 60r, 69r]

**Caput secundum de statu Collegii sub primis quatuordecim
Rectoribus e Societate ab anno videlicet 1635 ad praesentem
annum 1678.**

Primus rector e Societate fuit P. Alexander Gottifredus Italus, qui nonus post totius Societatis praepositus generalis extitit. Hic die 8 Februarii anni 1635 nomine Societatis cuius adiudicata fuit, cedentibus patribus Sancti Isidori qui ad illum usque diem praefuerant, suscepit collegium regendum; ad id muneris singulariter delectus ut qua erat ingenii

dexteritate et prudentiae dote non vulgari, initia collegii idoneis institutis temperaret. Collegium reperit debitorem pharmacopolae, fabro lignario, lotrici, nec in illo invenit numeratae pecuniae nisi scuta 5. Rector fuit ad secundum usque diem Decembris eiusdem anni 1635, quo die transiit ad gubernandum Seminarium Romanum.

Eodem die secundo Decembris successit P. Iacobus Fordus Hibernus Dubliniensis. Hic numeratae pecuniae tantum scuta 20 reperit in collegio, quod tamen invenit multo aere alieno gravatum: debebantur enim

P. procuratori generali pro expensis litis	sc. 300
Barbitonsori	sc. 8
Medico	sc. 10
Fabro-lignario	sc. 5 . . 30
Sartori	sc. 3 . . 30
Pharmacopolae	sc. 10
Superiori rectori P. Gottifredo	sc. 61

P. Fordus inter primas curas applicuit animum ad quaerendum collegio situm oportuniorem: alumnos enim Societati commissos necesse erat erudiri a magistris e Societate, et frui publico bono Universitatis Collegii Romani. Inter hoc autem et primas illas prope Sanctum Isidorum aedes tam vastum erat intervallum ut sine magno temporis dispendio et gravi sanitatis periculo non posset quater de die percurri. Re igitur exposita P. Mutio Viteleschio tum praeposito generali Societatis, P. Fordus ab eodem obtinuit facultatem [8, 60v, 69v] vendendi domum illam, et transferendi alio collegium. In promptu fuit oportunitas vendendi, nam Comitissa quaedam Florentina dicta Ricasula domicilium Romae positura et locum sibi idoneum reputans, occasionem amplexa est, emitque domum pretio sc. 2250 recepto in se onere solvendi totum pretium ante finem anni proxime secuturi, et interea solvendi fructus compensativos pro parte cuius solutio protraheretur, pro rata portione sc. 4 . . 50 pro singulis centenis. Stipulatus fuit hic contractus die 9 mensis Maii anni 1636, et soluta tunc pariter magna pars pretii: altera vero fuit numerata die 3 Decembris anni 1637,⁵ una cum scutis 57 fructibus videlicet compensativis octodecim mensium quibus fuit dilata solutio octingentorum scutorum. Incertum est quo fuerint primum translati alumni post discessum a monte Pincio: fama est illos alio atque alio commigrasse, et semel habitasse ad radicem occidentalem clivi Capitolini. Pater Fordus inter vagum hunc collegii statum desiit rector esse circa finem Februarii anni 1637. Is inter alia debita a quibus collegium liberavit, solvit scuta 100 ex iis trecentis quae ex litis expensis remanserant solvenda.

Patri Fordo circa finem dicti Februarii successit P. Augustinus Garzadorus, Italus. Non constat utrum ullas in collegio numeratas pecunias repererit: nec aliud de illius rectoratu scriptum reperio praeter initium dictum, et finem, qui fuit decimo die Decembris eiusdem anni 1637.

⁵ The last figure of this date is partly illegible, due to the fraying of the edge of the page, but it is clear from the context that the date is 1637.

Die igitur decimo Decembris anni 1637 P. Garzadoro successit P. Guilielmus Malonius Hibernus Dubliniensis, reperitque in collegio num. pecuniae scuta 92 . . 40 praeter pretium venditae a P. Fordo domus. Illo rectore, collegium per varia antea domicilia pervagatum, obtinuit tandem anno 1639 fixam sedem, eam videlicet domum, quam modo incolit et ab annis fere quadraginta possidet. Sita est haec domus ad radicem australem montis Quirinalis in platea Baccina, habetque annexum ab oriente in sublimi situ hortum cui imminet a septentrione celebre monialium SS. Dominici et Sixti coenobium, uno videlicet muro utrumque hortum et coenobii et collegii coniungente. Non abs re fit mentio huius vicinitatis, nam in emptione domus insigniter fraudi fuit: magnum enim illicium erat in limpidarum aquarum copia quae ex superiori monialium viridario derivata, subiectum hortum tum perenni fonte tum multiplici alia ad libitum scaturigine [9, 61r, 70r] irrigabat, fecundabat atque ornat: nec dubium erat quin haec loci conditio multum adderet aestimationi domus, dum nemo suspicabatur illam nullo stabili iure teneri aut adduci potuisse priores dominos ut fontem et alia aquarum receptacula non sine notabili impensa construerent pro aquis ad nutum monialium detorquendis alio: at quam fuerit peccatum in illa tam facili suppositione, et etiam quantum oportuerit imminutum de pretio loci sero patuit post aliquot annos, quando videlicet moniales nescio qua re motae deflexerunt alio aquas, causatae se suo iure uti quod illas nunquam ex obligatione concessissent, quod sustinere coram iudicibus fuit illis obvium cum collegium non posset sui iuris fundamenta ulla scripta proferre. Ceterum domum istam collegio vendidit Dominus Hieronimus Rosolinus pretio sc. 8000, fuitque stipulatus contractus die secundo mensis Aprilis anni 1639, reperiturque instrumenti authographum inter acta Buratti et Rainaldi A. C. notariorum. Cum domus traderetur collegio solutae fuerunt sc. 2250, pretium videlicet collectum ex venditione domus antiquae, et insuper conventum fuit ut ex sc. 5750 reliqua videlicet parte pretii solverentur singulis annis sc. 400, et residuorum fructus compensativi pro rata portione sc. 4 pro singulis centenis, donec compleretur tota solutio. P. Malonius dum rector fuit non solum illi pacto satisfecit, sed etiam tantum solvit e sorte principali ut eo rectoratum dimittente superessent solvenda solum sc. 3800 praeterquamquod debitam procuratori generali summam pro expensis litis reducerit ad sc. 100. Haec quantacunque industria efficere non potuit quo minus plurimi tum initio tum post reprehenderent P. Malonium ob emptam hanc domum: in qua duo maxime displicuerunt; unum consanguineis eminentissimi fundatoris videlicet situs loci in recessu ignobilis plateae extra conspectum positi: aliud vero posterioribus rectoribus nimirum relictum aes alienum quod illos diu vexavit, et collegium per multos annos in angustiis detinuit. Ceterum non tam fuit emptionis author P. Malonius quam fr. Antonius Nazarius, [10, 61v, 70v] R. P. Mutii Viteleschi tum Societatis praepositi generalis socius, qui et P. Generali rem persuasit et illius eam autoritate

confecit, arbitratus ita se rem collegii egregie agere. De domuncula collegio annexa, quae quidem ad D. Rosolinum pertinebat, et modo ad collegium pertinet, nihil actum fuit in contractu emptionis, sed solo titulo donationis possidetur. Siquidem D. Rosolinus donavit illam R. P. Generali Mutio, hic autem collegio, sed imposito onere ut pro Domino Rosolino tanquam benefactore Missae celebrarentur, nam domuncula aestimata fuit sc. 2000; at modo multo minoris valet, nam reddit annua scuta solum 42: et ante duos annos fuit aestimata solummodo sc. 1300.

P. Malonius suo rectoratui finem imposuit exeunte Januario anni 1642. Substitit aliquamdiu in collegio confessarius et studiorum praefectus, ac postea in Hiberniam profectus est.

Die primo Februarii anni eiusdem successit P. Fabius Albergatus, Italus, eminentissimi fundatoris patruelis. Invenit in collegio pecuniae num. tantum sc. 26 . . 61. Conventum est inter ipsum et D. Rosolinum ut pro fructibus summae sc. 3800 solverentur singulis annis sc. 171 absque obligatione solvendi quidquam de sorte principali. Nec in hoc tantum deseruit viam solvendi initam a P. Malonio, sed etiam in augendo numero alumnorum atque in immutanda ratione victus et vestitus; quod si vestigiis Patris Malonii insistere voluissent ille et sequentes rectores, paucorum annorum spatio liberassent collegium ab aere illo alieno molestissimo: at sicut Pater Albergatus discessit ab exemplo P. Malonii, ita alii rectores ab exemplo Patris Albergati, nam hic saltem fructus solvit integros, illi de sorte principali nihil, de fructibus parum solverunt. Collegium instruxit P. Albergatus abundantiori supellectili praesertim linea: promovit vineae culturam. In his et aliis praeter pecunias collegii impendit e proprio peculio sc. 200 liberaliter collegio donata, aliaque addidit multiplicis generis dona (inter quae fuit, et modo in collegio conservatur, pretiosa imago Salvatoris a celeberrimo Guido Reno depicta) quibus de collegio insigniter benemeritus est, ut patebit infra cum sermo incidet de bibliotheca. Finiit rectoratum die 2 Feb. anni 1647.

[11, 62r, 71r] Successit eodem die P. Ioannes Ruscus, Italus. Reperit in collegio num. pecuniae sc. 140 . . 50. Vineam ubi maxime exposita erat, erecto muro muniit. Ex fructibus census suo tempori correspondentibus reliquit insoluta sc. 121, tantum abfuit ut quidquam de sorte principali solveret. Fuit vir in se severus, non tamen aptissimus ad huius collegii regimen: ut testatum reliquerunt ii qui modum gubernandi penitus inspexerunt. Rectoratum finiit die 24 Feb. 1650.

Successit eodem die P. Ioannes Bap. Bargiocchus, Italus. Hic etiam non solum nihil solvit sortis D. Rosolino, sed etiam ex fructibus suo tempore respondentibus reliquit insoluta sc. 163. Fabricavit culinam in vinea, in qua re dictus deinde est et domum deformasse et sumptus prodegisse. In his insumpsit de suo peculio sc. 160 minime dono data, quo circa novo hoc erga se aere alieno collegium gravavit; ex iis pecuniis successor ei reddidit sc. 75 et P. Yongus alia sc. 60. Collegii disciplina sub illo non nihil passa est, non solum quod rectore saepius ruri degente,

vel aliis negotiis nimium vacante, alumni frenum excutere consuescerent, sed quia etiam dum domi erat, tam exiguum prae se ferebat officii curam, ut palam dictitaret ex undecim quae animoolvebat negotiis, iacere ultimo loco sollicitudinem collegii. Rectoratum finiit die 24 Feb. 1653.

Successit eodem die P. Petronius Ferrus, Italus. Hic ex fructibus debitis D. Rosolino suo tempori correspondentibus reliquit insoluta sc. 262, adeo ut ipso rectoratum finiente, summa fructuum a tribus rectoribus non solutorum ascenderet ad sc. 546. Reliquit insuper collegium gravatum aliis debitis scutorum 266 . . 50, tum ob acceptas mutuo pecunias, tum ob non soluta lanioni, pistori, pharmacopolae et mercatoribus olei et panni pretia rerum ab ipsis acceptarum. Parum feliciter successit huic patri regimen collegii: nec ipse subditis gratificari scivit, nec ipsi grata fuerunt plura quae ab istis sunt repensa. Finiit rectoratum precise expirato triennio, videlicet 24 Februarii 1656.

[12, 62v, 71v] Successit eodem die P. Ioannes Yongus Hibernus tempore difficillimo, nam invenit collegium (ut ex scriptis ipsius manu notis constat) onustum aere alieno sc. 5071 . . 50; quorum sc. 4346 D. Rosolino debebantur: nec invenit numeratae pec. nisi sc. 13 . . 10. Annonae tum erat caritas tanta ut frumenti etiam imperfecti rubius constaret sc. 12. Aliarum etiam rerum erat maxima penuria, quod pestilentia interclusisset commercia. Solvit debitum 266 scutorum ba. 50 relictum a P. Ferri. D. Rosolino nihil solvit sortis, at fructus suo tempore respondentes, vel solvit ipse, vel solubiles reliquit, tradita videlicet successori summa sc. 500, quae pro parte fructuum ab eo non soluta satis faceret. Domum ruralem substructo muro firmiorem reddidit, impensis in ea re sc. 73. Multum laboravit in reducenda ad iustum temperamentum collegii disciplina; quae tum ob praedecessorum in regendis exteris parum felicem sortem, tum ob aliquorum alumnorum proterviam non parum fuit labe-factata. Vir hic erat integerrimus. Sparsit in Hibernia pretiosos sudores, et postea in Italia exhibuit pretiosam senectam. Erga alios benignissimus, in se vero severissimus, semper fuit ad ultimum usque vitae spiritum; quem in hoc eodem Ludovisiano collegio tradidit in manus Domini die 13 Julii anno 1664.

P. Philippus Roche, alias della Rocca, Hibernus, qui sub P. Yongo degerat in collegio confessarius, et studiorum praefectus, iussus est die 14 Julii curare res collegii cum titulo v. rectoris, non ita multo post factus rector. Invenit num. pec. sc. 40 . . 23, ultra sc. 100 quae erant in manibus vinitoris, et sc. 500 quae iam erant destinata ad solvendam partem census non solutam a P. Yongo. Solvit residuum pecuniarum P. Procuratori Generali pro expensis litis debitarum: et insuper sc. 50 debita missioni Hibernicae a tempore Patris Malonii; singulis annis solvit fructus debitos D. Rosolino quamvis aleret in collegio septem alumnos. Hic rector circa finem anni 1666 [13, 63r, 72r] pro sc. 6000 vendidit R. P. Ioanni Paulo Olivae Praeposito Generali Societatis, vineam amplissimam a fundatore relictam collegio in agro Castri Gandolfi. Diu agitatum fuit an expediret

alienare tam insigne praedium: et expensis omnibus hinc inde rationibus visum est non solum id collegio expedire, sed prope necesse esse ob rationem quam mox exponam, quamque urgentissimam esse non modo reputarunt praecipui ex natione Hibernica tum Romae commorantes, sed etiam fundatoris consanguinei praesentes in Urbe. Ratio autem in qua multiplex continetur est quia collegium ad alendos septem alumnos, ad colendum tam vastum praedium, et ad solvendo D. Rosolino fructus census simul par non erat. Hoc anno ultra sortem principalem sc. 3800, pro quibus solvebantur sc. 171 singulis annis, debebantur D. Rosolino sc. 75, residua ex fructibus praeteritis. Ex his autem angustiis emergendi spes non erat, nisi aut divenderetur praedium aut collegium omitteret per aliquot annos alere alumnos: remedium hoc ultimum quod plerisque videbatur optimum, non placebat consanguineis fundatoris, qui nolebant collegium vacare, aut familiam suam hac quasi labe aspergi; restabat igitur alterum remedium videlicet venditio praedii, ut sic tolleretur totum debitum, et liberaretur collegium a solutione tam molesta sc. 171 annuorum. Praeterea ipsa vineae amplitudo longe superabat facultatem collegii, quamvis hoc nullis debitis esset gravatum; cum enim vites essent veteres ac infrequentes, et cum vinum de antiquo pretio (initio enim vendebatur sc. 3 in singula barilia, cum nunc vix duobus veniret) non paulum perdidisset, periculum erat ne ex vinea evaderet desertum nisi novae vites et multo prioribus frequentiores insererentur: at hoc fieri non poterat sine magnis sumptibus, quos nec collegium habebat expeditos, et in eventu alicuius procellae perdere poterat damno non facile reparabili: unde probabile erat orituram necessitatem contrahendi novi et novi aeris alieni. Propter has et alias rationes conclusa fuit venditio praedii, qua occasione reddita fuit D. Rosolino tota summa tum sortis tum fructuum antehac non solutorum: et sic tandem factum est ut collegium aliquantisper veluti respiraret post tot molestias aeris alieni. P. Roche, vendito praedio magno, emit sc. 1200 aliud collegio proportionatum quod adhuc possidetur, et est contiguum priori a parte occidentali. Invenit in hac vinea domum mediocrem: in qua ad formam idoneam reducenda expendit 500 vel amplius scuta. [14, 63v, 72v] Nec domo nec vinea frui potuit ipse morte praeventus immatura et paucorum dierum maligna febris extinctus circa festum B. Aloisii 1667, antequam expensarum novae fabricae completa esset solutio. Sub hoc rectore typis destinata fuit et eodem anno in lucem prodiiit Tabula Chronologica Regni Hiberniae in collegio concinnata. Scripta fuit haec anglice a fratre Georgio Murphy, Hiberno et laico Societatis Jesu, antiquitatum non imperito et solidi iudicii viro: ab alumni collegii fuit deinde latinitate donata. Pro charta et typis mille exemplarium expensa sunt sc. 18, quorum 4 . . 50 a collegio data sunt, alia vero 14 collata fuerunt a variis Hibernis tum Romae degentibus.

Post obitum Patris Roche, P. Fabius Bellarminus cum titulo v. rectoris rexit collegium per aliquot menses, donec supervenit novus Rector.

Die mensis anni 1667,⁶ P. Eduardus Lock, Hibernus, suscepit gubernandum collegium iam expeditum ab aere alieno. Aluit in eo septem alumnos pacifice per triennium: quo non omnino expleto profectus est ad missionem in Hiberniam una cum Illustrissimo et Reverendissimo Domino Oliverio Plunketto Hiberniae Primate anno 1670.

Post discessum Patris Lock, P. Franciscus Eschinardus, Italus, praefuit collegio cum titulo v. rectoris donec supervenit novus rector.

Die ⁷anni 1670 P. Michael Geordanus, Hibernus, collegii rector factus est. Hic zelo motus tentavit innovare varia atque abolere non nullas consuetudines quas ipse arbitrabatur collegio esse noxias. His consiliis alumnos amore replevit, et praesertim tunc cum tempus vacationum ruralium, iam ex aliquot annorum consuetudine solitum excurrere ad 20 circiter dies, voluit reducere ad praecisum spatium 15 dierum a regulis praefixum. Alumnis vix ad villam appulsis anno 1670 significavit illico solummodo concedendum tempus 15 dierum, qua significatione ita visus est quasi felle aspergere eorum corda ut earum vacationum omnem allacritatem extinxerit. Imo multi graviter conquesti sunt, dictitantes rectoris severitate in morbum lethalem fuisse precipitados duos e numero alumnorum optimae spei adolescentes, qui occasione vacationum illarum extincti sunt eventu atroci et ante illud tempus inaudito. Eorum alter, nempe Joannes Baptista Matthaeus in ipsa villa Castri Gandulphi non sine manifestis singularis pietatis indiciis mortuus est [15, 64r, 63r] die 7 Octobris anno 1670, licet enim alumni ante id tempus rediissent Romam, ipse tamen ob morbum iam nimis auctum transferri non potuit. Alter, videlicet Iacobus Latinus, Lageniensis, die 3 Octobris eiusdem anni (videlicet eo die quo cum reliquis Romam rediit) incidit in febrim, qua extinctus est die 13 eiusdem mensis.

Rectore P. Geordano duo agitata fuerunt maximi momenti negotia pro collegio: unum videlicet de venditione domus in qua collegium tot annis commoratur, alterum de collegii fundo in tuto ponendo: secundus tractatus felicem habuit exitum, ut mox exponam; primus non solum infecta re evanuit, sed etiam documento fuit quam non sit facile reassumenda spes vendendi hanc domum, cum in hac re tam frustra sit a tot annis laboratum. Emptionis author erat Eminentissimus Franciscus Barberinus, qui domum aliquibus monialibus destinabat. Omnia iam composita videbantur, nec difficultas erat de pretio, nam sc. 8000 libens offerebat: at quando compertum fuit non esse spem obtinendi aquam, licet in nullo alio esset difficultas, tota negotiatio evanuit. Longe difficilior videbatur negotium de fundo collegii, et tamen pro sententia cessit. Antehac determinatus nullus fundus fuit collegio assignatus: nam fundator testamento reliquit ut Princeps Ludovisius germanus frater et haeredes vel assignarent collegio fundum unde colligerentur fructus annuorum

⁶ The date and the month are left blank, but 'circa finem' is interlineated between 'Die' and 'mensis'.

⁷ 'Die' is followed by a blank in the MS.

sc. 1000, vel ut solverent illi sc. 1000 in singulos annos; hoc ultimum praestiterunt ad illud tempus. At quia tunc res viventis principis (qui erat eminentissimi fundatoris nepos ex fratre) pessum ibant, et periculum erat ne collegium cum principe naufragium pateretur, visum fuit esse eundum obviam periculo. Obtulit se commoda occasio anno 1671 quod princeps tunc Ducatum Zagarolae venderet Duci Rospiglioso. Actum igitur acriter est (in qua re egregie de collegio bene meritus P. Galenus procurator collegii Germanici et praecipuus negotii promotor apud Rospilosos et alios) ut Dux Rospilosus de pretio tantum seponeret pro collegio Hibernico quantum sufficeret in fundum annuorum sc. 1000. Pugnandum cum multis fuit, et praesertim cum Principe Ludovisio, et consanguineis, qui aestimabant in hoc familiae dignitatem laedi, quod collegium non [16, 64v, 73v] fideret principis fortunae, seque illi subtrahere vellet. Nihilominus quia eminentissimus fundator satis expressum in testamento reliquit ut haeres suus assignaret collegio scutorum mille annuorum fundum securum, obtentum est etiam dissentiente principe, ut tantum pecuniae ex pretio Ducatus Zagarolae seponeretur quantum sufficeret etc. Diu disceptatum fuit an assignanda essent bona stabilia, an loca montium, an numerata pecunia. Obtentum tandem est ut daretur numerata pecunia. Tradita fuit igitur summa sc. 28750. Super qua summa Collegio Romano data fundatus est annuus pro collegio census scutorum 1006 . . 25 pro rate portione sc. 3 . . 50 annuorum pro singulis centenis. Hoc expedito negotio egregie provisum est collegii tum securitati tum quieti. Potuit P. Geordanus gratulari et sibi tam felicem negotii tanti successum, et collegio optimum statum: sed beneficio frui ipse non potuit, cito enim post regimen deposuit, vix expleto primo rectoratus anno: nam coepit conflictari podagra et aliis morbis tam acriter ut necesse fuit relicto aere Romano quaerere aliud coelum magis propitium in collegio Montis Politiani.

P. Franciscus Eschinardus a tempore verno anni 1671, quo P. Geordanus discessit, praefuit iterum collegio cum titulo v. rectoris ad mensem Januarium anni sequentis.

Die 17 Januarii anni 1672 P. Sebastianus Bellucius rector collegii factus est. Hic nulla amplius superstite vendendae domus spe, coepit de aedium forma concinnanda cogitare, nam refectorium construxit novum, quod cum seiunctum esset a reliqua domo, artificioso ponte coniunxit, expensis in re tota sc. ⁸ Sic domum expeditiorem et nitidiorem reddidit. Cum enim impedita essent duo cubicula per quae ex aula itur ad cubiculum P. rectoris, et primum esset pro refectorio, aliud pro cella penaria, plus erat in transitu nidoris quam nitoris. Nunc utrumque cubiculum nobilioribus inservit usibus et est longe maiori ornatui. P. Belluccius praefuit collegio per triennium et tres menses.

Die 29 Maii anni 1675 Patri Belluccio successit Pater Ioannes Hieronimus Gandulphus, Italus. [16a, 65r, 74r] Hic suscepto collegii regimine

⁸ Blank in MS.

circumspiciens statum rerum spiritualium, invenit omnia prospere procedentia quoad frequentiam sacramentorum Poenitentiae et Eucharistiae, et quoad assiduitatem meditationis matutinae et vespertini examinis conscientiae: unum tamen ex praecipuis ad pietatem adiumentis adhuc desiderari videbatur, videlicet usus Sodalitatis Beatissimae Virginis, iampridem introductus in omnia collegia nostrae curae in Urbe commissa, praeterquam in collegium hoc Ludovisianum et in collegium Scotorum. Itaque P. Gandulphus, re prius accurate discussa et cum superioribus tractata, petiit et obtinuit a P. Generali Ioanne Paulo Oliva communicationem gratiarum et facultatem erigendae in collegio sodalitatis sub titulo et auspiciis Virginis Dei Matris sine macula conceptae. Quocirca anno 1675 (qui Jubilaris erat) die 8 Decembris incepta est nova sodalitas cui omnes alumni nomina inscripserunt. Ab eo autem tempore solent omnes etiam sacerdotes convenire dominicis diebus et in festis solemnibus recitaturi Officium Parvum Beatissimae Virginis et reliqua devotorum sodalium munia peracturi.

Novus rector sic prius completis quae ad curam spiritus pertinebant, rei dein temporali componendae animum applicuit; unde formam collegii cito mutavit omnino in aliam longe venustiore[m] [17, 66r, 75r] et commodiorem. Ut primum, potuit habere domum expeditam a convictoribus (quod cito contigit ob publicatum a Summo Pontifice praeceptum ne in huiusmodi seminaria admitterentur amplius convictores ex aliena natione et in alieno habitu). Sustulit illis spem regrediendi: nam partem inferiorem domus, quae sola habitationi convictorum patebat, separavit ab habitatione communi, reservata sola aula ob necessitatem transitus. Muris igitur obstructo triplici aditu quo commode ab [?]⁹ inferiori ad reliqua in eadem contignatione posita cubicula ibatur, effecit ut posthac ad illa iretur ex platea per portam et schalas proprias: qua re novos collegio adiunxit reditus non spernendos, nam pars illa domus habens cubicula, culinam, cellam vinariam cum aliis annexis, dedit uno anno fructus locationis sc. 78: et nisi Pontifice tam procul a Monte Quirinali degente, pars haec Urbis careret solita frequentia populi, expectandum esset aequale pro aliis annis emolumentum; nunc autem ob infrequentiam hominum in hac Urbis parte, locus ab aliquot menses vacat. Idem rector alia quae prope solum sunt cubicula, meliori forma et multis commoditatibus instruxit et inde merito pretium locationis auxit: ita ut ex illis et ex domuncula collegio adiuncta ac ad ipsum pertinente colligantur circiter sc. 174 singulis annis, cum prius non nisi sc. ¹⁰redderent. Quod si illis sc. 120 addas sc. 78 paulo ante significata, invenies fructus locationum non mediocriter auctos.

Sic concinnata parte domus locabili quaeque destinata est habitationi externorum, aliam deinde partem destinatam habitationi domesticorum aggressus est exornare; nec exornavit solum continuato opere ab ima

⁹ MS damaged.

¹⁰ Blank in MS.

parte ad fastigium domus, sed etiam non parum laxavit tum novis adiectis sitibus, tum spatiis inutilibus in utilia conversis. Si incipis a ianua domus, invenies illico portam interiorē (quam cancellum vocant) ex deformi et veteri factam venustam et novam. Succedit porticus nunc terminum varie ornatum sortita, cum inde prius excurreret prospectus usque ad ipsum stabulum. In ascensu deinde advertas ex una parte patulas omnino, et aeri sive diurno sive nocturno, sive quieto sive flanti, pervias fuisse eas [18, 66v, 75v] scalas quas nunc ab aere et vento tutas reperis. Aula inferior tum ob ornatum interioris portae quae ingredientium aspectum delectat, tum ob alia, longe pulchrior facta est. Continuatae deinde fuerunt per reliquas schalas concinnitates. Aula superior tribus vel 4 palmis facta fuit altior, ita ut potuerit addi secundus ordo fenestrarum. Tertia denique aula elata per quatuor aut quinque palmos tecto non solum altior sed longe amoenior evasit. In tota fabrica duo praesertim loca prae ceteris approbationem omnium meruerunt, videlicet solarium et latrinae: tum quia priores latrinae erant obviae in ipsis schalis et perpetuum transeuntibus offendiculum: tum quia uterque locus ex situ prius inutili concinnatus est, licet enim ubi nunc est solarium esset prius columbarium, tamen exiguo aut potius nulli erat usui.

Ab hoc rectore etiam comparatus est sacelli non indecorus ornatus ex serico: et etiam parata supellex altaris, quae licet ex obvia sit materia tamen quia sua specie fallit oculos, iuvat non mediocriter cultum dierum solemniorum. Quod corona est—licet in his omnibus plus quam 400 scuta expensa sint, tamen nec alumni aliquid inde passi detrimenti in victu aut vestitu, nec collegium contraxit quidquam aeris alieni.

Idem rector etiam de vinea bene meritus est, siquidem et fructiferarum arborum inseri copiam et propaginum addi frequentiam curavit, in qua re cum minus sedulum extitisse vinitorem (qui ab undecim annis vineam curavit) deprehendisset, illo amoto commisit vineam alteri: in qua re motus etiam fuit ex eo quod familia prioris maiorem in numerum capitum excrevisset quam ut exiguum illud praedium illis alendis par esse posset. Reliqua quae ad huius rectoris gubernium spectabunt inferius exponentur, pag. 69.

[19, 67r, 76r]

Caput tertium—de Sacello, Bibliotheca, et Convictoribus huius Collegii

Antequam agamus de alumniis quorum series longior est, iuvat praemittere sequentes tres paragraphos perbreves; continent enim notitiam ad collegii res spectantem, et omnino non negligendam.

PAR. PRIMUS — DE SCELLO

Sacellum domesticum per 40 propemodum annos fuit in inferiori

parte domus nunc locabili, in eo videlicet obscuro cubiculo quod immediate subest anteriori cubiculo P. rectoris ad septentrionem vergenti. P. Hieronimus Gandolphi anno 1670 inde illud transtulit ad superiorem partem, et primum ad illud cubiculum in quo confessarius modo degit, ac paulo post in illum aulæ contiguum locum in quo modo visitur. Supellex per annos multos fuit admodum tenuis et trita, donec P. Petrus Farnesius Societatis Jesu suam moriens reliquit supellectilem constantem ex multis non ignobilibus casulis albis et similibus sacris indumentis tum altaris tum sacerdotis. Fuit ille P. Farnesius frater Excellentissimi Ducis Farnesii, nec generis solum nobilitate sed etiam ingenii et eruditionis laude erat singularis: at adeo captus membris ut perpetua plurium famulorum ope indigeret. Inde superioribus visum est permittere ut seorsim habitaret, sed semper in clausura religiosa. Placuit in hunc finem collegium hoc Ludovisianum ubi ei assignatum fuit cubiculum amplum quod australi patris rectoris cubiculo suppositum est, et illi in amplitudine respondet. Illic aliquamdiu fuit: postea vero sive quod ibi pateretur nimias angustias, sive quod collegium usu talis cubiculi nollet privare, conduxit duo vel tria cubicula ex contigua domo, et aperta prope ingressum horti porta, ac obstructa tota eorundem cubiculorum cum reliqua externa domo communicatione, habitavit ita usque ad mortem in clausura collegii sine collegii incommodo. Incommodum tamen qualecumque fuit, ex grati animi pr[.]ione¹¹ voluit compensare, relicta nobili illa quam diximus sacelli supellectili. [20, 67v, 76v] Reliqua sacelli ornamenta adiecta fuerunt a P. Hieronimo Gandulpho, ut superius insinuatum est.

PAR. SECUNDUS — DE BIBLIOTHECA ET EIUS
BENEFACTORIBUS

Quod ad bibliothecam spectat, varios illa agnoscit benefactores, inter quos praecipuus fuit P. Fabius Albergatus. Illius enim dona sunt non tantum omnia illa sanctorum patrum selecta volumina, sed etiam aliorum librorum maior et melior pars. Suos etiam eosque non paucos libros donavit discessurus in Hiberniam Illustrissimus et Reverendissimus Dominus Ioannes Brenanus olim collegii alumnus. Collegio etiam adiuncti sunt libri P. Petri Farnesii hoc pacto. Illos ipse multo ante mortem tempore P. Ioanni Paulo Olivae (qui nunc Praepositus Generalis Societatis est) donatione inter vivos addixit, sed retento sibi usu: post mortem Patris Farnesii noluit P. Generalis collegium libris privare, sed omnes eidem liberaliter donavit. Hi praecipue de bibliotheca sunt benemeriti; varii autem ab aliis libri sunt donati. Nonnulli fuerunt ab ipso initio parati sumptibus collegii, alii vero empti subinde. Hoc anno 1678 in emendis selectis libris, inter quos P. Suarez, Castro Palao, Dechales et similes expensa sunt scuta 82; quorum 30 collecta sunt ex venditione aliquot librorum, quorum erant in bibliotheca plura exemplaria; quare retentis perfectioribus alia vendere visum est, ut in idoneis libris pretium infun-

¹¹ MS damaged.

deretur. Reliqua 52 scuta fuerunt pretium eorum librorum quos P. Albergatus Bononiae moriens apud se habebat olim donatos collegio. Iudicatum est collegio magis expedire illos Bononiae vendi quam Romam transferri: unde pro eorum pretio empti deinde sunt libri utiliores.

Circa donationem librorum a P. Albergato factam collegio et authentice extantem in scriptis sedulo notanda est clausula; qua pro casu in quo collegium desinat esse sub regimine Societatis, vult libros a se donatos Societati et [21, 68r, 77r] speciatim missioni Hibernicae manere. Clausula est haec, et rem totam luculenter exponit:

Intentio absoluta, et expressa huius donationis est ut bibliotheca praedicta censeatur donata collegio Hibernico et in eius legitima possessione relicta, quamdiu permansurum est sub immediato regimine et gubernatione Societatis nostrae. Quod si quo eventu regimen collegii mutaretur, et Societati tolleretur, declaro mentem meam esse ac fuisse ut dicta donatio nullum deinceps robur habeat, sed cassa atque irrita reddatur; et ius ac dominium librorum omnium devolvatur ad P. N. Generalem qui libros omnes dividendos curabit, et totum eorum pretium applicabit missioni Hibernicae Societatis nostrae meliori modo quo iudicaverit in Domino. In quorum omnium fidem etc.

Hactenus verba clausulae a quibus tacite monemur oportere ut in libris a P. Albergato quocunque modo adiunctis collegio extet luculentum aliquod discrimen, ut facile possint ab aliis, si unquam opus erit, discerni et separari. Authographum donationis P. Albergati extat in archivio domus professae, Romae.

PAR. TERTIUS — DE CONVICTORIBUS

Collegium hoc per multos annos vix unquam caruit convictoribus diversarum nationum. Huius rei occasio erant aliquot in inferiori parte domus vacua cubicula: et incitamentum non leve erat optima collegii fama, nata ex alumnorum ardore in studiis et morum facilitate. Convictores ex natione Hibernica rari fuerunt propter longinquitatem regionis; fuere tamen nonnulli, quibus cum alumnis erat communis ratio tum victus tum vestitus tum cubiculi etc. Horum ultimus fuit D. Ioannes Baptista Santion, alias St. Jhon, qui expensis Magni Ducis Etruriae fuit in collegio per sesquiannum donec anno 1676 fuit ab eodem principe in aulam et numerum domesticorum vocatus: ex qua aula nuper discessit mense Octobri huius anni 1678.

Convictorum diversarum nationum propria erat pro libitu cuiusque ratio habitus: at communis erat mensa, praeterquam quod iis qui decem in menses singulos scuta solverent adderetur unum ferculum dictum antipastus, non semper sed iis diebus quibus alii eo carebant: at qui octo solum scuta solvebant, utebantur omnino mensa communi, nec aliud a collegio dabatur quam huius rationis [22, 68v, 77v] victus, cubiculum et oleum ad comburendum. Sequentium ex diversa natione convictorum extant nomina: D. Ioannes Augustinus Durazzus Genuensis, Comes

Ioannes Baptista Arconatus Mediolanensis, D. Ioannes Calvart Belga et affinitate iunctus illustrissimae Albergatorum familiae Bononiensi, D. Ioannes Dominicus Durazzus frater superioris Durazzi, Illustrissimus Abbas D. Ioannes Spinellus Napolitanus, Illustrissimus Comes Homodeus et Illustrissimus Abbas Homodeus fratres cum P. Didaco Uchetto Societatis Jesu eorum praeceptore et aliquot famulis.

Caput quartum—de Formula Iuramenti quo se Alumni obstringunt

Indubium est alumnos huius collegii semper consuevisse vel sub primo in collegium ingressu, vel post aliquot a primo ingressu menses, obstringere se iuramento, tum ad recipiendos suo tempore sacros ordines, tum ad redeundum finitis studiis in Hiberniam ad lucrandas Deo animas. Ad solemnitatem actus seligi solet vel festum aliquod Beatissimae Virginis vel aliud ex celebrioribus in quo alumnus praemissa primum sacra eaque generali confessione et suscepto Sanctissimae Eucharistiae sacramento, iuramentum emittit, quod postea scriptum et manu propria signatum tradit reverendo patri rectori. Hunc morem qui modo viget, ab initio viguisse ex quo collegium est sub regimine Societatis, perspicuum est ex authographis (quae diligenter in collegio servantur) omnium et singulorum ab anno 1635 alumnorum. Existimatur formula iuramenti prima fuisse composita a P. Luca Wadingo, quam postea Eminentissimus Fundator approbavit, et est haec sequens:

‘Ego N.N., dioecesis etc., collegii Hibernorum de Urbe alumnus, considerans Dei erga me beneficia et illud imprimis quod me ex patria haeresi laborante eduxit, et ecclesiae suae Catholicae membrum effecit, cupiensque tantae eius misericordiae non penitus me ingratum praebere, statui me totum divino eius famulatu in quantum possum pro [23, 69r, 78r] fine huius collegii assequendo offerre, ac proinde promitto iuroque Omnipotenti Deo, coram Sacratissima Virgine Maria, Sancto Patricio, Sancto Ignatio, et tota curia coelesti, me paratum esse animo, ac semper futurum, ut in Hiberniam ad proximorum lucrandas animas revertar, quandocumque superioribus huius collegii, aut praelatis meis regularibus, si Deo placuerit me ad aliquam religionem vocare, pro sui instituti ratione illud mihi praecipere visum fuerit in Domino. Interim vero dum hic vivo promitto me quiete et pacifice victurum, et collegii constitutiones regulasque pro viribus observaturum, *nec dicturum moliturum aut agendum aliquid persuasurum, quod pacem aut disciplinam domesticam perturbaturum existimem. Sic spondeo, voveoque ac iuro, ita me Deus adiuvet et haec sancta eius Evangelia.*¹² Romae, in etc., die etc., anno etc.’.

Praecedenti hac formula usi sunt alumni ab initio (praeterquam post annum 1647 omissae deinceps sunt illae particulae quae in fine formulae signantur) usque ad annum 1662, quo anno reverendissimus pater Ioannes Paulus Oliva tum vicarius generalis Societatis, cui tamen cum

¹² The words in italics are underlined in the original.

plena authoritate generalis praeerat, mutari iussit particulas pertinentes ad substantiam iuramenti, ita ut illud ex conditionato fieret absolutum, ut facile advertet unusquisque ex collatione utriusque formulae, nempe veteris superioris et recentioris alius quam subiicio, notatis subducta linea verbis in quibus facta est mutatio.

‘Ego, N.N., collegii Hibernorum de Urbe alumnus, considerans divina erga me beneficia, et illud imprimis quod me ex patria haeresi laborante eduxit, et ecclesiae suae Catholicae membrum effecit, cupiensque tantae Dei misericordiae non penitus me ingratum praebere, statui totum me divino eius famulatu, in quantum possum pro [24, 69v, 78v] fine huius collegii assequendo offerre. Et promitto ac iuro Omnipotenti Deo me suo tempore sacros ordines *suscepturum, et in Hiberniam ad proximorum animas lucrandas, sine mora postquam ex hoc collegio discessero reversurum: nisi praepositus vel vicarius generalis Societatis Jesu pro tempore differendum id in Domino iudicaverit.*¹³ Interim vero dum hic vivo, promitto me quiete et pacifice victurum, et collegii constitutiones, regulasque pro meo virili observaturum. Romae, die etc., mense etc., anno etc.’.

Hic tenor iuramenti coepit esse in usu die 8 Decembris anno 1663. Occasionem mutandi dedit mora nonnullorum alumnorum non statim ab egressu collegii profectorum in Hiberniam. Istorum aliqui Romae, alii alibi in Italia, alii vero in Gallia immorati aiebant se nihil contra iuramentum a se emissum agere, quod illud esset conditionatum, et conditio esset praeceptum superiorum: quod praeceptum negabant sibi factum, imo addebant non posse prudenter fieri cum simul viaticum non daretur. P. Ioannes Yong, collegii rector, curavit significandum hoc inconveniens reverendo patri vicario Societatis; ostenditque adductis idoneis rationibus alumnos in posterum esse urgendos efficaciori formula. Ceterum demonstravit excusationem frustra peti a non accepto viatico: primo quia omnes tenentur ferre secum viaticum, illudque in collegio deponere ne mora sit abituris; secundo, quia collegium discessuris solet sub titulo eleemosinae dare 15 scuta cum vestibus decentibus; tertio, quia indulgeri solet ut biennio ante discessum fiant presbiteri, ut Missarum eleemosinis possit viaticum parari. His in consultatione patrum assistantium perpensis decrevit dictus reverendus pater vicarius ut deinceps absoluta iurandi formula alumni uterentur, et hoc observatur ab anno 1663.

[25, 70r, 79r]

APPENDIX DE ALIO IURAMENTO ‘DE NON PETENDO VIATICO’

Quantumvis regula secunda primi capitis de admittendis requirat ut nullus in numerum alumnorum admittatur qui prius non agnoscat nullum sibi viaticum a collegio deberi in discessu, ac promittat se nullum exaturum: et licet eadem regula exigat ut haec agnitio et promissio scripto detur: nihilominus videtur neglecta fuisse ad annum 1659 haec circum-

¹³ The words in italics are underlined in the original.

stantia tradendi obligationem illam scripto. Et idcirco alumni discessuri vel parum memores lectae regulae, vel nullam se contraxisse obligationem arbitrati, molesti esse non desinebant in petendo viatico: hac re permotus anno 1659, Reverendus admodum Pater Goswinus praepositus generalis Societatis statuit ut nullus omnino deinceps in alumnorum numerum admitteretur, qui prius non tradidisset manu propria subscriptam sequentem formulam de non petendo viatico.

‘Ego infrascriptus collegii Hibernorum de Urbe alumnus ante admissionem legi regulas omnes eiusdem collegii, et in particulari regulam secundam capitis primi, et clare intellexi nullum a collegio viaticum in discessu mihi deberi, et iuratus promitto me nullum tanquam iure quocumque mihi debitum aliquando postulaturum. In cuius rei fidem hisce subscripsi die etc., mense etc., anno etc.

N. N.’.

Usus huius iuramenti sic scripto dati est in collegio ab anno dicto 1659, ad obstruendam viam omnem querelis.

Caput quintum—de Regulis Collegii

Ut prima formula iuramenti, ita et primae huius seminarii constitutiones compositae fuerunt a patribus Sancti Isidori et praesertim a Patre Luca Wadingo, quibus [26, 70v, 79v] fundator hanc provinciam commisit: istae igitur in idoneum ordinem redactae et a fundatore approbatae, ipso primo die anni 1628, quo collegium incepit, fuerunt lectae et propositae alumnis, cum ea solemnitate quae in fine regularum indicatur.

PRIMAE COLLEGII REGULAE COMPOSITAE A PATRIBUS SANCTI ISIDORI

(Hic ponantur ad extensum Regulae illae).¹⁴

Posteaquam collegium commissum est Societati, sublatae sunt ex constitutionibus illae quae videbantur propriae solius illius status prioris: et sic constitutionum retenta substantia concinnatae sunt regulae ad normam seminariorum quibus Societas praeest. Quod valide factum est auctoritate praepositorum generalium Societatis ex eo quod fundator sub formula generalissima, et nullis apposis conditionibus reliquerit testamento collegium curae Societatis. Qui posteriores has regulas comparaverit cum prioribus reperiet substantiam quae ad optimam collegii disciplinam pertinet esse retentam; et vel solam mutationem stili esse factam, vel sublata illa tantum quae minus propria sunt status huius posterioris, sed citra omne vel minimum praeiudicium optimae institutionis collegii.

[27, 80r]

¹⁴ As already noted in the introduction, neither Luke Wadding’s rule nor the Jesuit rule was inserted in the manuscript.

REGULAE COLLEGII HIBERNORUM AUTHORITATE SUPERIORUM
SOCIETATIS CONFIRMATAE

(Ponantur hic ad extensum Regulae collegii ut modo sunt).

**Caput sextum—de Serie Alumnorum qui in hoc Collegium, ab
Initio usque ad hunc annum 1578, admissi sunt**

Seorsim ponemus primo loco alumnos qui admissi fuerunt dum collegium erat sub patribus Sancti Isidori, et hac occasione diluemus obiectionem et querelas nonnullorum de paucitate alumnorum qui modo in collegio sustentantur. Ceterum catalogus haec prima ponit alumnos eo ordine quo admissi fuerunt, ut mihi testatus est Pater Haraldus, qui eam ex notis et libris Sancti Isidori collegit.

Alumni sub patribus Sancti Isidori:

1. Eugenius Colganus Ultoniensis.
2. Ioannes a S. Laurentio Ultoniensis.
3. Christophorus Chamberlinus Ultoniensis.
4. Edwardus Wale Momoniensis.
5. Terentius Kelly Ultoniensis.
6. Ioannes Curcaeus Momoniensis.

Si ordo admissionis observatus fuit in catalogo data a Patre Haraldo, fuerunt hi sex primi cum quibus incepit collegium. Deinde sequuntur: [28, 80v]

7. Edwardus Fordus Lageniensis.
8. Edwardus Archerus Lageniensis.
9. Andreas Lupus, alias Wolf, Momoniensis.
10. Patricius Walesius Momoniensis.
11. Malachias Rathaeus Connacensis.
12. Edmundus Guldaeus Momoniensis.
13. Ioannes Fahy Connacensis.
14. Rogerius Dermitius Ultoniensis.
15. Philippus Klery Ultoniensis.
16. Rogerius Gormanus Momoniensis.
17. Donaldus Hesse, alias Heys, Lageniensis.
18. Donatus Bruder Connacensis.
19. Ioannes Moriartus Lageniensis.
20. Marcus Quiglaeus Momoniensis.
21. Patricius Archerus Lageniensis.

Ex quo collegium est sub regimine Societatis multi (ad quos res minus pertinebat) sive zelo ducti, sive aliunde animati, sumpserunt a superiori illo numero et ab exiguo tempore quo collegium fuit sub cura patrum Sancti Isidori, ansam obloquendi superioribus; et illos notandi tanquam minus aequos reddituum collegii dispensatores: quomodo enim, inquiebant,

evenire potest ut modo nonnisi solis septem sustentandis sufficiant iidem reditus de quorum beneficio 22 alumni [29, 71r, 81r] participes facti fuerunt intra septem annos. Tot enim fuerant elapsi ab anno 1628 principio collegii ad annum 1635, quo desiit esse sub Patribus Minoritis.

Multa sunt quae ostendunt inanes fuisse has querelas. Primo non consuevisse ali in collegio plures simul quam septem alumnos, vehemens coniectura sumitur ex eo quod, pendente lite inter patres Sancti Isidori et Societatem, essent in collegio solummodo septem: quod patet ex exemplo libelli supplicis qui pro collegio retinendo sub cura dictorum patrum, Summo Pontifici fuit porrectus nomine alumnorum, qui in eo subscripti sunt, et sunt hi soli septem: Ioannes Curcaeus sacerdos, Patricius Valesius clericus, Ioannes Fahy clericus, Edmundus Gouldaeus clericus, Malachias Rathaeus clericus, Philippus Clery clericus, Rogerius Dermitius.

Secundo, licet in collegio fuerint octo quando transiit ad curam Societatis, tamen certum est tres ex illis, videlicet Ioannem Moriartum, Donatum Brouder et Patricium Archerum emisisse iuramentum post traditum collegium Societati; unde probabile redditur eos fuisse admissos potius ut succederent aliquibus qui discedere debebant eo anno ex iis octo, quam quod collegium aleret semper octo simul alumnos.

Ex his patet intra septem annos fuisse receptos tot alumnos, videlicet 21, non quod collegium aleret multo plures quam nunc, sed quod aliqui parum constantes in vocatione substiterint illic exiguo tempore, vel quod varii studiis ex magna parte confectis collegium sint ingressi, vel denique ex his et aliis similibus simul eventibus.

Tertio, ut rem paucis expediam, concedamus plures quam septem fuisse tunc solitos frui beneficio collegii; quid inde? An sequitur posse totidem modo ali? Certe qui primam rei originem bene inspexerit facile fatebitur [30, 71v, 81v] necesse esse ut contractior sit modo numerus. Enimvero collegium tunc praeter mille nummos annuos in numerata pecunia possidebat praedium peramplum in agro Castri Gandolfi, cuius vinum florente adhuc vinea erat in magna copia, et maximo pretio ita ut singula barilia venirent tribus scutis, et aliquando pluris, quare magnum erant auctuarium redditibus collegii. Deinde ratio victus et vestitus domi erat huiusmodi, ut vix ullus posset reperiri adolescens nobili loco natus qui sustineret in tam vulgari tenuitate subire onera collegii: siquidem ex coenobio Sancti Isidori deferebantur cocta edulia consistentia in vulgari pulmento et mediocri carnis portione. Adde quod nec domi esset supellex idonea, et vix lectus pro unoquoque. Quid mirum si in aedibus propriis, et pro quibus nulla locatio solvebatur, potuerunt in hac tenuitate ali plures quam septem alumni cum uno rectore et uno famulo? Porro nunc in collegio, ut fert consuetudo Societatis, necesse est cum uno rectore cohabitare duos alios e Societate ad minimum, videlicet patrem unum et unum laicum; ut pater agat praefectum studiorum et confessorium domus, et ut laicus rectorem ad curanda negotia collegii

euntem comitari possit, et insuper praeesse officinis domesticis. Praeterea necessarii sunt duo famuli, nempe cum coquo sartor, qui praeter opera artis suae plurima alia domi agat. Cum autem necesse sit praeter alumnos ali ad minimum alios illos quinque expensis collegii, et cum non minus necesse sit alumnos et patres tractari circa victum et vestitum illo civili modo qui aliis collegiis communis est, perspicuum fit otiosos et inexpertos esse qui de paucitate hodierna alumnorum conqueruntur, provocantes ad priora illa tempora quibus numerus dicitur fuisse auctior. Hac, quam exposui, ratione effecit ante aliquot annos Pater Philippus della Rocca, ut evanescerent hae eadem querelae [31, 72r, 82r] de ipso et collegio ad patrem provincialem delatae. Sed de numero hactenus satis deinceps scripta reperi [. . .]¹⁵ servata. Dicemus de singulis aliquid, videlicet de iis qui in collegio degunt, et degerunt, ex quo est in manu Societatis; nam de iis qui discesserunt dum erat sub patribus Sancti Isidori, aliud non scimus quam sola nomina; nisi quod liber Epigrammatum, qui extat scriptus a Christophoro Ciamberlino, uno e sex primis collegii alumnis, ostendit illum fuisse unum ex insignioribus nostris aevi poetis. Ceterum ubi aliud non occurret memoratu dignum contenti erimus exponere secundum temporis ordinem nomina singulorum, et signare tempus vel admissionis vel iuramenti vel discessus. Fortassis alius ex hac potius catalogo quam relatione sumet occasionem inquirendi pleniorum de iis notitiam ut palam faciat quam non sit exiguus huius collegii fructus quantumvis exiguus sit numerus: tam impense etenim hic ab alumnis vacatur pietati et litteris ut Hibernia iam experta sit, et ut speramus, sit in dies magis expertura quantum huius seminarii piissimo fundatori debeat.

Alumni qui in Collegio fuerunt cum transiret ad curam Societatis:

1. Patricius Walesius Momoniensis. Discessit e collegio die 23 Septembris 1635, eodem videlicet quo Societas suscepit collegii regimen.
2. Edmundus Guldeus Momoniensis. Discessit eodem anno die 28 Octobris.
3. Daniel Hesse Lageniensis. Discessit eodem anno, die 3 Septembris.
4. Marcus Quiglaeus Momoniensis. Discessit eodem pariter anno 1635 die 23 Septembris.

[32, 72v, 82v]

5. Philippus Clery. Admissus fuit die 25 Octobris anno 1632; discessit 3 Octobris anno 1640 post peractum cum laude et diligentia non vulgari studiorum cursum tum philosophicum tum theologicum. In collegio dicitur fuisse nonnihil inquietus; sed illam qualemcumque maculam egregie delevit post biennium pretiosa morte in Hibernia ubi ab haereticis fuit occisus.

6. Donatus Brouder admissus fuit die 18 Maii anni 1634. Emisit

¹⁵ MS damaged.

iuramentum collegii in domo professa Societatis Romae die Paschatis anni 1635. Discessit e collegio die 6 Junii 1641. Creatus Sacrae Theologiae Doctor sine examine, mansit in Urbe usque ad finem Septembris sequentis anni. Non ita bene se gessit in collegio, nam dicitur fuisse inquietus et turbulentus.

7. Ioannes Moriartus admissus fuit 18 Maii 1634. Emisit iuramentum in sacello domestico Sancti Ignatii apud domum professam Societatis die Paschatis anni 1635. Discessit 23 Septembris anni 1641. Bene se gessit semper.

8. Patricius Archerus emisit iuramentum simul cum duobus praecedentibus, in iisdem loco, die at anno, nec tempus discessus nec plura de illo invenio.

*Alumni admissi in Collegium a Superioribus Societatis, anno 1635 et sequentibus.*¹⁶

[33, 73r, 83r]

Iacobus Barri admissus anno 1635, discessit 23 Septembris 1641, et factus est Franciscanus Minorita.

Lucas Plunkettus Medensis, admissus 6 Aprilis 1638, emisit iuramentum in sacello domestico Sancti Ignatii apud domum professam 8 Septembris eodem anno. Discessit 24 Aprilis 1641. Factus sacerdos, prosecutus est studia Parisiis et iam ab aliquot annis gerit curam animarum in Hibernia, factus etiam vicarius apostolicus.

Ioannes Russel Momoniensis, admissus 3 Aprilis 1639, emisit iuramentum in sacello domestico collegii in festo Purificationis Beatissimae Virginis, anno 1640. Discessit sacerdos 4 Octobris 1642. Commendatur ab optimis moribus dum in collegio fuit.

Iacobus Quiricus, 25 Novembris 1640 in collegium admissus transit ad novitiatum Societatis 27 Augusti 1641: at inde dimissus fuit mense Octobris anni 1643, et factus sacerdos, commoratur a multis annis Romae, ubi modo valde privatus vivit.

Mauritius Wardeus emisit iuramentum in sacello domestico collegii in festo Epiphaniae anni 1642; discessit factus ante sacerdos, 18 Aprilis anni 1644.

Patricius Batheus sumpsit iuramentum iisdem die, anno et loco quibus praecedens. Discessit factus ante sacerdos.

Richardus Stafford iisdem etiam die, anno et loco sumpsit iuramentum. Ingressus deinde Societatem, post aliquod tempus perseveravit cum laude magnae probitatis usque ad mortem, quam obiit in Apulia, serviens ex obedientia Collegio Romano.

[34, 73v, 83v]

Ignatius Tellinus etiam anno 1642 in festo Epiphaniae et eodem loco

¹⁶ The note on Luke Plunkett (see below) was inserted immediately after this title and then cancelled with the marginal note: 'Ponatur ante hunc Lucam Iacobus Barri qui illum immediate sequitur'.

emisit iuramentum; et peractis sex annorum spatio studiis tum philosophicis tum theologicis egregie cum laude ingenii et doctrinae, ingressus est Societatem anno 1647. Docuit philosophiam Senis, mathematicam Romae et theologiam per multos annos Ingolstadii, Bononiae et Neapoli summo cum plausu. Nunc degit in Collegio Romano revisor assistentiae Germaniae.

Christophorus Cleark suscepit iuramentum anno 1643 in sacello domestico collegii 25 Octobris, qui fuit dies Dominicus. Discessit 26 Martii 1645, non sumptis ordinibus sacris.

Matthias Ballus, alias Ball, sumpsit iuramentum eodem die Dominico 25 Octobris anni 1643 in sacello domestico. Discessit non sumptis ordinibus sacris, die 5 Octobris 1645. Postea ingressus est ordinem Sancti Francisci. Memorabilis est lis quam hic alumnus post aliquot a discessu annos, et iam factus religiosus, movit collegio: idcirco apponam hic illius occasionem et historiam fortassis futuram alicui documento posteris, ut diligenter notata relinquant in collegio quae ab alumnis et circa illos geruntur, ne collegium lapsu temporis incidat in tricas similes iis quas occasione huius alumni passum est. Ecce iam seriem rei totius:

Erat huic Matthiae consanguineus in Hibernia, dictus Henricus Segravius, alias Segry, dominus illius loci qui vocatur Cabrach in comitatu Dubliniensi. Huic Henrico in Hibernia commoranti anno 1642 (cum ob exortum illuc nuper bellum nihil esset tutum) visum est mittere securitatis gratia in Belgium summam 168 librarum Anglicanarum quam apud se habebat. [35, 74r, 84r] Consulto igitur Patre Thoma Quin e Societate, qui tum Dublinii degebat, illo dirigente expedit de dicta summa schedulam collybisticam directam ad Patrem Sheltonium, pariter e Societate Hibernum, Antwerpiae commorantem: simulque per alias litteras vel ipse, vel Pater Quin illius nomine, significavit Patri Sheltonio ut pecunias servaret, donec Dominus Matthias Ball earum dominus de illis disponderet. Usus est Dominus Segravius hac fictione domini et dominii, non quod vellet Matthiae dare quidquam iuris in suas pecunias, sed ut suae consuleret indemnitati. Posset enim periculum aliquod ipsi creari, si publicaretur ipsum habere in Belgio pecunias illuc a se transmissas. Ceterum Matthiam in specie finxit esse dominum, tum quia hic iam profectus in partes transmarinas non erat obnoxius inquisitioni aut ulli periculo, tum quia propter consanguinitatem non timebat pecuniis, licet casu aliquo in manus Matthiae venissent; at ne in manus quidem facile venturae putabantur, quia constabat Matthiam procul a Belgio Romae degere. Circa hoc ultimum res praeter spem evenit: nam Pater Sheltonius recepta schedula collybistica in usum Matthiae, et necdum admonitus fictionis, expedit illico pecunias Romam, ubi noverat Matthiam agere; et illae satis cito venerunt in manus Patris Gulielmi Malonii, rectoris collegii Hibernorum Romae, destinatae in usum, ut scribebatur, Matthiae Ball eiusdem collegii alumni. Interea Pater Sheltonius, per novas ex Hibernia litteras, certior fit a Patre Quin nomen Matthiae fuisse adscititum in praecedenti-

bus litteris, et Dominum Henricum Segravium esse verum pecuniarum dominum, easque ei servandas: sed antequam litterae Patris Sheltonii statim de ea re scriptae pertingerent Romam, Pater Malonius consentiente Matthia, impendit in solvendo collegii pretio maximam partem pecuniarum, videlicet scuta 569, [36, 74v, 84v] opportuno deinde tempore restituenda Matthiae. Porro Henricus verus pecuniarum dominus certior factus illas per talem errorem fuisse translatas Romam, scripsit illico ad Patrem Malonium rogans ut vel pecunias remitteret in Belgium, vel iuberet in Hibernia solvi. Tunc Pater Malonius obtinuit a patre generali ut servatis pecuniis Romae in usus missionis Hibernicae, ipsa missio in Hibernia refunderet Domino Segravio tantundem; sic factum, et sic satisfactum in omnibus Segravio, si excipias aliquot nummos quos Dominus Matthias Ball pendente errore converterat bona fide in usus proprios. Restabat ut collegium satisfaceret missioni: hoc etiam magna ex parte praestitum a Patre Ottolino, depositario Societatis, a quo videlicet abiens Roma Pater Malonius recepit nomine missionis et iubente patre generali magnam partem pecuniae, a collegio reddendam Patri Ottolino vel successori in officio: quas pecunias postea collegium reddidit, ut patet ex sygraphis Patris Ottolini: residuum missioni debitum reddiderunt partim Pater Fabius Albergatus, partem sequentes rectores usque ad Patrem Philippum Rochaeum seu della Rocca, qui solutiones complevit, sic tandem et Domino Segravio satisfactum est, et missioni. Huic fabulae adiecit lepidam appendicem toties nominatus Matthias Ball, factus iam religiosus ordinis Sancti Francisci. Optime novit, et etiam agnovit ille cum Romae esset, pecunias fuisse illuc per errorem translatas, nec ad se pertinuisse vel illos pauculos nummos, quos ex iis contractavit, nihilominus tam fuit immemor sui et aequitatis (nisi benignius dicamus fuisse falsa persuasione seductum), ut circa annum 1647 intenderit collegio Ludovisiano litem, repositus videlicet depositas illic suo nomine pecunias. Illas discedens non ausus est petere: imo satis imparatus a nummis recepit tunc cum gratiarum actione subsidium charitativum [37, 75r, 85r] a Patre Albergato collegii rectore, et tamen modo non solum poscit restitui sibi totam eam summam, sed etiam turbas suscitatur, et acerbe expostulat quod superiores e Societate cunctentur solvere, nec desiit haec importunitas donec multis conquisitis testimoniis et fratris ipsius Matthiae et aliorum, patuit luce meridiana clarius quam absurda esset praetensio. Et hic fuit finis fabulae.

Guilielmus Berghinus emisit iuramentum in sacello collegii die Dominica qui fuit 25 Octobris anni 1643. Absolutis studiis et factus sacerdos, rediit in patriam ubi Societatem ingressus est. Post aliquod tempus cum ingruet persecutio Cromwelli fuit missus in Lusitaniam, et illic aliquanto tempore post dimissus est e Societate. Deinde venit Ligurnum [*sic*] in Italiam, ubi per multos annos cum fama laudabilis vitae vixit insudans conversioni haereticorum Anglorum qui illuc mercaturae causa divertunt. Ibidem ante paucos annos mortuus est.

Petrus Pippardus suscepit iuramentum in sacello domestico anno 1645, die 5 Februarii sacro Sanctae Agathae: suscepit ordines sacros antequam discederet.

Iacobus Gough emisit iuramentum in sacello domestico, anno 1646. Non constat illum fuisse initiatum sacris ordinibus antequam discederet.

Thomas Luttrellus sumpsit iuramentum in sacello domestico die 21 Octobris anni 1646. Hic etiam non videtur perseverasse usque ad sumptionem sacrorum ordinum.

Ioannes a Lapide alias O Clochose, sumpsit iuramentum in sacello domestico in festo Assumptionis Beatissimae Virginis anno 1647. Peractis studiis, et factus presbyter, profectus [38, 75v, 85v] est in Galliam cum novo tunc nuntio apostolico, Illustrissimo et Reverendissimo Piccolomineo, cuius e familia fuit donec beneficium consecutus est in Lotharingia positum; illic ab eo tempore commoratur, nec adhuc in Hiberniam rediit, quo exemplo parum de huius collegii fama meretur vir ceteroquin solidus et pius, et illic ubi est valde utilis animabus quarum agit curam.

Thomas Arturus admissus fuit in collegium circa hoc tempus. Non perseveravit, nec etiam videtur suscepisse iuramentum. Si hic talentis a Deo datis voluisset uti ad assequendum finem collegii, magnam spem dedisset. Fuit in litteris humanioribus optime versatus, ac postea in philosophia. Iam profitetur scientiam utriusque iuris Limerici multa cum aestimatione.

Franciscus Xaverius Madamus admissus fuit in collegium circa idem etiam tempus; non reperio eum sumpsisse iuramentum. Ingressus est Societatem et multos per annos ibi docuit praesertim disciplinas mathematicas in provincia Veneta, ubi ante aliquot annos mortuus est.

Petrus Valesius emisit iuramentum in sacello domestico anno 1650 in festo Ss. Apostolorum Petri et Pauli. Absolutis in collegio studiis, et sacerdos initiatus, ingressus est congregationem Sancti Philippi Nerei Perusiae, ubi per viginti et amplius annos commoratus est cum fama magnae probitatis, et sedulus animarum adiutor; nunc Romae commoratur sub eodem instituto apud Sanctum Ioannem Florentinorum. Hic cum duobus sequentibus ductus fuit ex Hibernia Romam studiorum causa a Patre Scarampio e dicta Congregatione quem Urbanus VIII, Summus Pontifex, miserat tanquam nuntium apostolicum in Hiberniam [39, 76r, 86r] ad inspiciendum statum Catholicae religionis in ea regione.

Ioannes Brenanus emisit iuramentum dicto anno et loco in eodem festo Ss. Apostolorum Petri et Pauli. Absolutis studiis et initiatus sacerdos in collegio, ubi toto tempore vixit cum insigni laude morum et ingenii, laurea doctoratus Sacrae Theologiae merito insignitus est. Post egressum e collegio substitit diu Romae, et in collegio de Propaganda Fide philosophiam et theologiam per annos 14 docuit. Hic tam conspicua reddita est solida viri doctrina et matura prudentia, ut is omnium votis aestimatus sit qui episcopi munus egregie exerceret, quocirca anno 1671, et aetatis suae 45, creatus a Clemente X episcopus Waterfordiensis et Lismorensis,

Hiberniam repetiit, ubi anno hoc 1678 promotus est etiam ad archiepiscopatum Casseliensem, gratissimus Romanae Curiae et utilissimus patriae.

Oliverius Plunkettus emisit iuramentum dicto anno ac loco et in eodem festo Ss. Apostolorum Petri et Pauli; confectis in collegio studiis ac sumptis sacris ordinibus, consecutus est lauream doctoratus sacrae theologiae ingenio et doctrinae procul dubio debitam. Post egressum e collegio, immoratus et ipse est diu Romae (videtur absolvisse studia anno 1654, nam illo anno—cum redire in Hiberniam tunc non esset tutum—obtinuit per libellum supplicem a patre generali Societatis ut liceret manere apud patres Sancti Hieronimi della Carità: in quo libello promisit se iturum in Hiberniam cum patri generali vel superioribus videretur . . .) et in collegio de Propaganda Fide theologiam scholasticam et controversias egregia cum laude ingenii docuit per annos 12; donec anno Domini 1670 aetatis suae 41 creatus est archiepiscopus Ardmachanus et primas totius Hiberniae, in qua iam annis octo functus est egregie pastoris munere tanta ingenii dexteritate, ut et Catholici revereantur viri auctoritatem, et heterodoxi non spernant aut molestiis non afficiant.

[40, 76v, 86v]

Iacobus Stafford emisit iuramentum in festo Assumptionis anno 1653. Hic tractu temporis ostendit mores tam a vocatione alienos, ut ante finem studiorum, licet factus sacerdos, eiectus e collegio fuerit. Tunc ingenii temeritati laxans frena, non erubuit affingere patri rectori, videlicet Patri Ioanni Yongo, viro integerrimo, et alumnis imponere absurdissimas calumnias, in quarum iniqua postea detecta falsitate patuit viri supra modum fatua temeritas. Postea Hiberniam repetiit, et ut loci cuiusdam abbas esset, induit habitum monachalem, homo aptissimus omnium qui in collegio unquam fuerunt ad exhibendas inconcinnas in sua vita comedias.

Bonaventura Vitus, de cuius ingressus tempore et mora in collegio non constat, fuit eiectus circa medium Decembris anni 1654. Erat is nimium deditus vino, cuius cum vim satis ferre non posset, non solum ebrius apparebat, sed ad socios (eos percutendo) suae ebrietatis effectus derivabat. Collegium discedenti dedit pro eleemosina 13 scuta ultra vestes aliquas.

Robertus Strangus Waterfordiensis videtur ingressus fuisse collegium anno 1649, nam Pater Ioannes Yongus reliquit in libello quodam manu propria scriptam sequentem de ipso narratiunculam: Robertus Strangus Waterfordiensis, cum studuisset in hoc collegio 3 annos philosophiae, et unum theologiae, et morum probitate, ac diligentia in studiis, omnibus satisfecisset, febris correptus, magnis patientiae ac pietatis datis indicis, omnibus ecclesiae Sacramentis munitus, animam Deo reddidit 24 Octobris feria sexta, hora 21, anno Domini 1653, aetatis suae 24, sepultus apud Patres Oratorii.

[41, 77r, 87r]

Ronanus Maghinus Dunensis, absoluta Antuerpiae rhetorica, accersitus venit Romam, fuitque in collegium admissus 20 Octobris anno 1654, aetatis suae 23. Obstrinxit se collegii voto die 2 Martii anno 1655. Ante votum emissum significatum illi clare fuit nullum ei deberi viaticum a collegio pro missione in Hiberniam; et idem deinceps consuevit significari ante voti emissionem aliis, donec anno 1660 introductus est usus ut ipsi alumni ante iuramenti susceptionem scripto prius darent agnitionem qua fatentur nullum sibi in discessu deberi a collegio viaticum. Ronanus sesquianno ante finem studiorum factus est sacerdos ut per Missas iuvaretur ad viaticum acquirendum. Absolutis deinde studiis omnibus in quibus aliquanto supra mediocritatem profecit, insignitus laurea doctoratus, discessit ex collegio 3 Octobris 1661. Data fuerunt ei a collegio in subsidium charitativum scuta 15 praeter sumptus vestium et insuper duo scuta pro breviario. Bene se gessit et strenuum se ab eo tempore probat operarium in Hibernia, ubi vicarii apostolici munere functus est in dioecesi Drummorensi, ubi etiam decanus fuit; dicitur abiisse nuper in itinere quod ex Hibernia Romam versus suscepit ob aliqua negotia.

Richardus Quin, Dubliniensis, absoluta rhetorica Tornaci, venit Romam accersitus, et admissus est in collegium 20 Octobris anno 1664, aetatis suae 18. Emisit iuramentum die 17 Martii Sancto Patricio sacra; noluit fieri sacerdos ante ultimum annum theologiae; unde primam celebravit Missam Dominica in Albis anno 1661, eodemque anno discessit 8 Octobris, absolutis prius omnibus studiis, in quibus bene profecit. Huic praeter 15 scuta solita, praeter vestium et breviarii pretium [42, 77v, 87v] data sunt 6 alia scuta, habita videlicet ratione infirmiae qua erat valetudinis. In collegio quidem bene se gessit, sed necdum suo satisfecit iuramento, nam in Italia, et praesertim Venetiis reliquum a discessu tempus sine laude consumpsit et adhuc consumit, causatus semper frustra inopiam viatici.

Iacobus Cusaccus Medensis, absoluta Insulis rhetorica, venit non vocatus Romam; idcirco multa cum difficultate admissus fuit in collegium 2 Februarii 1655, aetatis suae anno 21. Iuramentum suscepit in festo Sancti Patricii eodem anno. In collegio vixit valde inquietus primis annis, postea maturior factus multum se emendavit. Sesquianno ante finem factus est sacerdos ut viaticum pararet. Collegium discedenti dedit 15 scuta etc. ut Domino Ronano Maghino. Eminentissimus Ludovisius (cui theses dicavit theologicas) dedit abeunti 6 scuta. Absolutis omnibus studiis egregia cum laude ingenii et sedulitatis, et parata laurea doctoratus sacrae theologiae, discessit 25 Septembris anno 1661 in Hiberniam recta profectus; illic ab eo tempore tanto cum fructu animarum, tantaque cum opinione aliorum de eius prudentia et doctrina se gessit (functus etiam aliquamdiu munere vicarii apostolici), ut Sacra Congregatio de Propaganda Fide hoc anno 1678 curaverit illum a Summo Pontifice Innocentio

XI creandum episcopum coadiutorem episcopi Medensis cum futura successione, et interea cum titulo episcopi ¹⁷in partibus.
[43, 78r, 88r]

Patricius Ledovisius Westmidiensis, absoluta rhetorica, non vocatus venit Romam, et multa cum difficultate admissus est in collegium 2 Februarii anno 1655, aetatis suae 21. Emisit votum die 4 Aprilis eiusdem anni. In collegio studuit 3 annis philosophiae et duobus annis theologiae morali; inquietus et molestus toto hoc fere tempore. Sacerdos discessit primo Octobris 1659. Abeunti dedit collegium 15 scuta et expensas pro veste et breviario. Eminentissimus Ludovisius donavit eidem 30 scuta.

Ioannes Crevaeus Limericensis, vix absoluta poesi, venit non vocatus Romam; urgente dein patruo suo Illustrissimo Ioanne Crevaeo, capellano Summi Pontificis Alexandri VII, fuit admissus in collegium 27 Decembris anno 1655 aetatis suae 20. Sumpsit iuramentum 8 Septembris 1656. Nihilominus idem revocatus a patre in Hiberniam, permissus est a Patre Nostro Goswino Nichel non sine difficultate abire, data syngrapha obligatoria solvendi expensas a die praedicta 27 Decembris anni 1655 ad diem 20 Octobris 1658 pro rata scutorum 7 in singulos menses, ut constat ex eius chirographo. Discessit dicto die 20 Octobris anno 1658.

Ioannes Plunketus Westmediensis etiam ex poetica venit Romam ac in collegium interventu Principis Ludovisii admissus est primo Martii anno 1656 aetatis suae 20. Votum emisit 8 Septembris anno 1656. Tribus annis quibus studuit philosophiae vixit quietus et modestus, at sine ullo profectu literario. At ad discendos casus conscientiae applicatus [44, 78v, 88v] illico evasit inquietus et refractarius: tandem literis a patre acceptis quibus invitabatur in Hiberniam, obtinuit multa cum difficultate a patre nostro generali Goswino Nichel dispensationem in voto de suscipiendo sacerdotio etc. Discessit e collegio 27 Novembris anno 1660, data prius syngrapha de sumptibus 4 annorum et 9 mensium collegio refundendis pro rata septem scutorum in singulos menses.

Petrus Crevaeus Limericensis frater superioris Crevaei, absoluta rhetorica, venit e Gallia Romam accersitus; unde admissus est in collegium die 7 Novembris 1660, aetatis suae 19 complendo circa festum Divi Petri anno 1661. Emisit votum collegii die 26 Maii anni 1661 in festo Ascensionis Domini. Accepit primam tonsuram et duos ordines minores simul cum Petro Arturo et Iacobo Stretchio die 4 Martii 1662, et reliquos duos 25 eiusdem Martii, quod hic signo quia inusitatus antehac mos hic dividendi 4 ordines minores incepit hoc anno. Fuit consecratus sacerdos circa initium Februarii anni 1666 post absolutum biennium theologicum, fecitque primum Sacrum die 14 eiusdem Februarii in ecclesia Sanctae Mariae Maioris. Propugnavit absoluta philosophia theses philosophicas, et absoluta theologia theologicas (quas vocant actum magnum) utrobique egregie. In collegio semper vixit cum insigni laude morum, prudentiae, ingenii et ardoris in studiis: quibus absolutis, et laurea doctoratus insig-

¹⁷ Blank in MS.

nitus, discessit e collegio anno 1667, et in Hiberniam profectus explevit illic in missione integrum triennium. [45, 79r, 89r] Deinde electus ab universo clero Hiberniae in suum agentem ad Curiam Romanam, venit Romam anno 1673, ubi per triennium et amplius tales ostendit dotes ingenii, doctrinae, prudentiae et solidarum virtutum, ut is aestimatus sit a Sacra Congregatione de Propaganda Fide qui anno 1676 iure meritissimo ad episcopatum promoveretur: consecratus igitur 26 Maii anni 1676, ad titulum abbatis monasterii Beatissimae Mariae de Maggio in dioecesi Limericensi quem aliquamdiu ante gessit, addidit titulum episcopi Corcagiensis et Cloynensis; profectusque est paucis post mensibus in Hiberniam ubi ab eo tempore exequitur magno zelo et prudentia administrationem suae provinciae.

Petrus Arturus Limericensis, frater ante nominati Thomae Arturi, imbutus grammatica in Hibernia, et confecto cursu humaniorum litterarum in Gallia, ubi etiam per sesquiannum audiit logicam et physicam, venit ultro Romam, admissusque est in collegium 7 Novembris 1660 anno aetatis suae 27 completo circa festum Purificationis anno 1659. Emisit iuramentum in festo Ascensionis anni 1661 videlicet die 26 Maii. Dum in collegio fuit, frequentavit metaphysicam primo anno, deinde licet theologiae scholasticae posset esse idoneus auditor, quia tamen annis iam processerat, voluit operam dare theologiae morali per biennium. Sacris initiatus, dixit primam Missam 4 Iunii anni 1661. Quiete et pie se gessit in collegio [46, 79v, 89v] e quo discessit 20 Aprilis 1663, aliquot mensibus ante tempus ordinarium, ideo collegium erga abeuntem fuit aliquanto liberalius solita, nam dedit 20 scuta, habita etiam aliqua ratione tenuis valetudinis, ob quam non potuit sibi satis providere per Missas. Obtinuit ab aliis amicis Hibernis Romae degentibus quantum suffecit ad complendum competens viaticum, et sic recta profectus est in Hiberniam ubi ab eo tempore laborat in vinea factus decanus Lymerici.

Iacobus Stretchius Lymericensis studuit humanioribus literis annos 4 Parisiis usque ad rhetoricam inclusive. Accersitus venit Romam, et in collegium admissus est 16 Decembris 1660, aetatis suae anno 20 natus 7 Septembris. Hic superiori Petro Crevaeo (cuius erat consanguineus) fuit individuus comes in studiis et reliquis quamdiu in collegio fuit: quocirca iisdem cum Domino Crevaeo temporibus subscripsit iuramentum de non petendo viatico, emisit votum collegii, sumpsit primam tonsuram et reliquos ordines, dixit primum Sacrum eodem quoque die 14 Februarii 1666. In fine philosophiae philosophicas theses, et in fine theologiae theologicas, hic etiam propugnavit cum laude exquisiti ingenii, cuius varia edidit specimina in toto studiorum cursu, nec minora praebuit argumenta pietatis et insignium morum. Tandem absolutis studiis et doctoratus laurea insignitus discessit e collegio anno 1667, et profectus est in Hiberniam ubi ad hunc usque diem utilissimum se ostendit in Domini vinea operarium.

Andreas Flunkettus Medensis studuit in Hibernia humanioribus usque

ad rhetoricam inclusive, et logicae medio anno ibidem. Romam ultro venit, admissus est in collegium 23 Februarii 1662 aetatis suae anno 20 complendo primo Novembris. Accepit sacramentum [47, 80r, 90r] Confirmationis de manu Illustrissimi et Reverendissimi Domini vicesgerentis Romae die 6 Augusti 1662, patruo Domino Andrea Vito. Emisit votum iuxta formulam revisam et auctam ab admodum Reverendo Patre nostro vicario generali Ioanni Paulo Oliva 25 Augusti 1662. Post vacationes autumnales anni 1663, incidit in febriculam, ex qua tandem orta tabes, qua consumptus abiit 6 Aprilis 1664. Non deerat spes recuperandae valetudinis si in patriam tempestive rediisset. In collegio semper pie et quiete vixit, cum qua etiam pietate obiit. Sepultus fuit in ecclesia parochiali Sancti Quirici; in qua varia pro eo dicenda Sacra in die depositionis, datis eleemosinis, curavit ipsius agnatus Dominus Oliverius Plunkettus, qui nunc est Hiberniae Primas.

Iacobus Rellius, natus in comitatu Dubliniensi, studuit humanioribus 4 annis in Belgio Insulis: philosophiae Parisiis duobus annis. Romam venit non accersitus, sed cum archiepiscopo Armacano admissus est in collegium die 25 Septembris 1662, aetatis suae anno 22, natus mense Ianuario. Subscripsit iuramentum de non petendo viatico die 4 Octobris 1662, votumque emisit die 25 Martii in festo Annuntiationis anni 1663. In collegio per annum dedit operam metaphysicae et theologiae audivit 4 annis. Subdiaconatus, diaconatus et presbyteratus sacros ordines sumpsit cum Dominis Crevaeo et Stretchio superis nominatis. Celebravit etiam pariter cum ipsis primum Sacrum et fuit semper studiorum comes anno metaphysicae et per totum theologiae cursum. Societatem Romae ingressus est 20 Iunii in vigilia Beati Aloisii anno 1667, eo videlicet die quo Clemens IX creatus fuit Summus Pontifex. Post 16 ab ingressu menses incepit docere grammaticam Viterbii, ubi explevit in eo exercitio triennium. Deinde per annum unum fuit penitentiarius Laureti. Postea per triennium docuit philosophiam Perusiae. Tum vocatus Romam fuit praefectus studiorum in Collegio Graeco per 6 circiter menses, et post festum Pascatis anni 1675 venit iussu superiorum [48, 80v, 90v] ad fungendum munere confessarii et praefecti studiorum in hoc Ludovisiano Collegio in quo ab eo tempore degit.

Eduardus Ciamberlinus Dubliniensis, post absoluta quinquennii spatio studia humaniorum literarum usque ad rhetoricam inclusive in Seminario Hibernorum Tornaci in Belgio, vocatus venit Romam 7 Iulii anno 1663, tunc natus annos 19 complendos 4 Augusti. Iuramentum de non petendo viatico exhibuit scriptum 28 Augusti, et solitum collegii votum suscepit eodem anno 1663 die 8 Decembris Beatissimae Virginis Immaculae Conceptioni sacra. Per triennium studuit philosophiae, quo tempore fuit omnibus sociis eximiae probitatis, et ingenuae conversationis exemplo. Confecto triennio Societatem Romae ingressus est anno 1666. Confecto biennio tyrocinii, docuit per quadriennium grammaticam et literas humaniores, partim Monte Santo, partim Laureti, deinde per aliud

quadriennium studuit Romae theologiae speculativae. Post absoluta studia, fuit penitentiarius Laureti usque ad finem praeteriti mensis Novembris huius anni 1678. Nunc autem ex obedientia pergit Pictavium occupandus in aliquo ministerio in seminario Hibernorum illic tribus abhinc annis erecto.

Robertus Butlerus origine Anglus, quia tamen natus in Hibernia ex parentibus illic natis, fuit admissus in collegium 19 Octobris 1664, cum esset natus annos circiter 20. Studuit humanioribus literis in collegio Anglorum Audomarensi convictor, inde venit accersitus Romam. Vix hic per aliquot menses frequentaverat logicam, cum poposcit in Societatem admitti; hinc annuentibus postulationi superioribus [49, 84r, 91r] directus fuit in Belgium post Pascha anni 1665 ut illic in novitiatum Anglorum admitteretur; at ille in Belgium appulsus, sive mutata mente, sive deposita simulatione, re significavit necdum esse se paratum ad sequenda, relicto saeculo, consilia evangelica.

Georgius Flemmingus, Pontanensis, venit Romam anno 1659 mense Novembri, et postquam studuit linguae latinae in collegio Vaticano Sancti Petri tribus annis et dimidio, admissus fuit in hoc collegium sub finem mensis Iulii 1663. Mense dein Octobri eiusdem anni discessit e collegio sua sponte, eo quod, ut aiebat, nullam habuisset vocationem ad sacros ordines suscipiendos. Ivit Roma Venetias, et inde Compostellam, ubi in collegium Hibernorum fuit receptus, successu tam irritum quam Romae: nam nullis susceptis sacris ordinibus illinc brevi discessit. Si illius talentis par fuisset vocatio et constantia, poterat in virum insignem evadere.

Iacobus Brenanus Momoniensis, natus in comitatu Kieriae, studuit literis humanioribus Lirae in Belgio annis quinque, et philosophiae Lovanii menses 22. Romam venit non vocatus anno 1663, et post aliquot menses fuit tandem admissus in collegium 2 Februarii 1664, cum esset annorum 23. Exhibuit scripto iuramentum de non petendo viatico 18 Maii, et votum collegii emisit in festo Nativitatis Beatissimae Virginis eodem anno 1664. Admissus theologiam illico aggressus est. Post expletum in collegio annum promotus est ad sacros ordines ut cito posset in patriam proficisci, quod infirma esset valetudine, quae etiam tabem minabatur. Celebravit primum Sacrum in Ecclesia domus professae et in altari Sancti Xaverii 11 Aprilis 1665. Paulo post videlicet 28 Aprilis discessit in Hiberniam cum Illustrissimo Edmundo Rellio [50, 81v, 91v] totius Hiberniae Primate. In collegio semper pie, modeste et quiete se gessit, et adhuc in Hibernia curam animarum agens vivit. Collegium illi in discessu dedit scuta 20 ultra 12 impensa in vestibus et breviario.

Philippus Rellius Medensis, confecto humaniorum literarum curriculo Insulis in Belgio quattuor annis, venit Romam non vocatus. Fuit admissus in collegium 3 Martii 1665 cum esset annorum circiter 24. Subscripsit iuramentum de non petendo viatico die 15 Martii 1665; votum emisit 8 Septembris eodem anno. Non explevit biennium in cursu philosophico,

cum ob infirmam valetudinem et periculum tabis, iudicatum fuit oportere mittere illum cito in patriam. Igitur, anno 1666 fuit promotus ad sacros ordines, et die 8 Septembris eiusdem anni fecit primum Sacrum in basilica Sanctae Mariae Maioris, ac biduo post, videlicet die 10 Septembris, Galliam versus iter inchoavit. In collegio fuit omnibus charus ob indolem singularem, ob modestiam, prudentiam, pietatem et ingenium non minus urbanum quam acutum et clarum; ita ut si vixisset et convaluisset, spes esset evasurum in virum insignem; at Parisiis, dum studia prosequeretur cum bona spe recuperandae valetudinis, funesto eventu extinctus est in flumine Sequano. Collegium discedenti dedit scuta viginti in eleemosinam, habita ratione tam maturi discessus et obligationis ad missionem susceptae. Alia scuta 12 addita sunt pro vestibus et breviario.

Petrus Gouldaeus Corkagiensis post studia humaniora et auditam Tolosae in Gallia logicam (vel universam philosophiam et partem theologiae, ut aliqui asseruerunt), venit Romam non vocatus, et sine testimonialibus collegii Tolosani, cum esset annorum circiter 26. Tamen ob commendatitias Serenissimi Principis Leopoldi, fratris Magni Ducis Etruriae, admissus fuit in collegium a patre nostro generali Ioanne Paulo Oliva 6 Decembris 1664. [51, 82r, 92r] Iuramentum de non petendo viatico exhibuit die 19 Februarii 1665; votum collegii emisit 15 Augusti eodem anno. Incepit a physica, et absoluta metaphysica propugnavit publicas ex universa philosophia conclusiones. Theologiae speculativae dedit operam per quadriennium; publica tamen defensio fuit ei negata quod inquiete se fere semper in collegio gesserit, parum gratus sociis, et superioribus satis molestus. Per aliquot menses antequam discederet, celebrare solebat in ecclesia Beatissimae Virginis de Montibus, cum magno per eos menses dispendio temporis, et non exigua molestia famuli domestici qui singulis diebus eum ad ecclesiam ducebat, et cogeatur non raro redire plus semel ut eum deduceret domum. In discessu molestus fuit in petendo viatico (et apud Eminentissimos aliquos interposuit suam et aliorum operam ut vel viaticum concederetur, vel licentia manendi Roma). Discessit e collegio 7 Septembris 1670, obtenta prius a patre generali facultate manendi Romae per 15 alios dies. Non discessit tamen ex Urbe nisi die 25 Aprilis 1671, et dum in Urbe extra collegium substitit, nullum non movit lapidem ut vel licentia manendi Romae concederetur, vel viaticum a collegio, at a patre generali responsum fuit posse illum redire ea industria qua venerat, et sic remissus fuit ad patrem assistentem Germaniae, qui ei respondit nullum a collegio viaticum debere ulli, nedum ipsi, qui tam parum satisfecisset omnibus dum in collegio fuit. Ante et post discessum e collegio interposuit suam et aliorum operam apud aliquos Eminentissimos ad idem obtinendum irritum successu.

Paulus Higghinus Connacensis studuit literis humanioribus et rhetoricae in Hibernia. In Hispania deinde in collegio Hispalensi dedit operam philosophiae quantum per valitudinem licuit per 13 menses: tandem discedens inde [52, 82v, 92v] ob valetudinem, venit Romam non vocatus.

Nihilominus die 29 Octobris 1666 fuit admissus in collegium praecipue ex eo quod Connacensis esset; nam nullus ex ea provincia antea repertus est qui admitteretur, ex quo collegium est sub regimine Societatis. Iuramentum de non petendo viatico tradidit die 31 Octobris anno 1666, et votum collegii emisit 8 mensis Decembris anno 1667, nisi sit error in folio per eum scripto et votum exprimente. Perseverante deinde valetudinis incommodo et imminente periculo aliquo, promotus fuit ad sacerdotium, ut mature posset experiri beneficium aeris nativi, igitur post biennium impensum philosophiae discessit circa mensem Martium anni 1668. Collegium discedenti dedit scuta 16. Modeste et pie se gessit dum in collegio fuit. Nunc animarum curam gerit in Hibernia.

Thomas Deessius Medensis studuit in Hibernia literis humanioribus annos 4. Romam non vocatus et in comitatu patris fratris Simonis Plunketti Carmelitani venit 12 Aprilis anni 1665, aetatis suae 19. Admissus fuit in collegium convictor donec vacaret locus; et circa initium Novembris anni 1666 factus est alumnus. Pro illius convictu soluta sunt scuta 100, videlicet 30 ab Illustrissimo Domino Edmundo Rellio primate tunc Hiberniae praesente Romae, et 20 a Domino Oliverio Plunketto qui tunc pariter Romae erat, et est nunc Hiberniae Primas; quas pecunias iis reddidit Dominus Oliverius Deessius, Thomae avunculus, qui ut 100 scuta compleret dedit nomine collegii alia 50 scuta in Hibernia reverendo patri Andreae Salo, missionis illic superiori, quae erant residuum veteris debiti quo collegium missioni astringebatur. Rector collegii condonavit gratitudinis et pietatis causa, alia quadraginta scuta pro eodem convictu debita. [53, 83r, 93r] Convictor enim fuerat 18 circiter menses, et pro convictu menstruo 8 scuta argentea solvenda erant. Hic Thomas et scripto tradidit iuramentum de non petendo viatico et collegii votum emisit eodem die, videlicet primo Ianuarii 1667. In collegio per aliquot annos perseveravit cum laude ingenii, sedulitatis et etiam morum; at postea dimissus est quod superiori exigenti ab illo executionem alicuius praescriptae poenitentiae, immorigerum se ostendisset. Tum in Hiberniam profectus est, unde postea Parisios rediit, finem studiis impositurus, nam vitam ecclesiasticam sequi certus, presbiter factus est, et modo in Germania degit, capellanus unius illic legionis ex Hibernis ut plurimum compositae.

Ioannes Eganus studuit literis humanioribus Brugis in Belgio, philosophiae Parisiis. Romam anno 1667 venit vocatus, quantumvis sacerdos esset (primum enim cum illo dispensatum est in constitutione praescribente ne alumnus admittendus sit sacerdos). Votum collegii suscepit die 8 Decembris 1667 cum pridie tradidisset scripto votum de non petendo viatico. Quiete vixit in collegio per totum tempus, videlicet per quadriennium theologiae. Discessit anno 1670, et profectus in Belgium illic substitit, et adhuc commoratur, capellanus Domino Marescialli de Humiers; in qua re male de collegio meretur, dum numerum auget eorum qui voto eundi in Hiberniam non satisfaciunt.

Thomas Rochefort Medensis studuit literis humanioribus partim in Hibernia, partim in Belgio in collegio Hibernorum Insulensi. Venit Romam non vocatus anno 1667, admissus fuit, et 10 Decembris eodem anno tradidit scriptum iuramentum de non petendo viatico: votum vero collegii emisit die 10 Maii 1668. Parum perseveravit, nam die 5 Septembris eiusdem anni discessit, nescio qua de causa. Collegium discedenti dedit pro eleemosina scuta quinque.

[54, 83v, 93v] Iacobus Fitzsimons Ultoniensis studuit literis humanioribus usque ad rhetoricam finitam in Belgio, in collegio Insulensi. Venit Romam et admissus fuit in collegium anno 1667, et die decimo Decembris eiusdem anni subscripsit iuramentum de non petendo viatico: votum vero collegii suscepit die primo Maii 1668. Studuit in collegio per septennium cum laude sedulitatis et ingenii non spernendi, cui tamen in eo praevalebat iudicium: theses publicas ex universa theologia non adeo feliciter propugnavit, quocirca cum viderit sibi non tam facilem futuram in Collegio Romano viam ad lauream doctoratus, illam sibi paravit ex Collegio Sapientiae. Hic dum in collegio fuit, licet ipse praeceps ad factiones non esset, tamen passus est aliquoties se a factiosis in eorum partes trahi. E collegio sacerdos discessit anno 1674, et in Hiberniam profectus est, ubi modo curam animarum agit.

Iacobus Latinus Lageniensis venit Romam anno 1668, et 31 Octobris tradidit scriptum iuramentum de non petendo viatico; votum vero collegii emisit die 11 Augusti anni 1669. Anno dein 1670, post reditum e villa Gandolphi Romam, incidit in morbum, quo extinctus est 13 die eiusdem mensis, munitus ante ecclesiae sacramentis. Dicitur fuisse cervicosus, et in suo sensu praeter modum fixus. Fama fuit illum ex animi angore (quo cum aliis alumnis ruri effectus fuit ob mutatas aliquas consuetudines, et ob tentatam a superiore abbreviationem vacationum ruralium) correptum fuisse eo lethali morbo. Sepultus fuit in ecclesia parochiali SS. Quirici et Iulittae.

Ioannes Dalaeus Lageniensis studuit literis humanioribus usque ad rhetoricam inclusive in Collegio Hibernorum Insulis in Belgio. Venit Romam vocatus, et in collegium [55, 84r, 94r] admissus fuit circa finem anni 1668. Iuramentum de non petendo viatico subscripsit die 6 Ianuarii 1669; et suscepit collegii votum die 11 Augusti 1669. Bene se semper gessit per integrum septennium, quod philosophiae et theologiae speculative adeo sedulo impendit ut theses publicas suo tempore ex utraque facultate universa propugnaverit cum laude solidi ingenii et magnae sedulitatis. In Collegio Romano promotus est ad lauream doctoratus sacrae theologiae. Discessit ex collegio anno 1675, et cum licentia nostri patris generalis obtenta per intercessionem reverendi patris Francisci O Moloy Minoritae Hiberni, substitit Romae per sesquiannum, donec mense Aprili anni 1677 cum eodem Patre Moloy discessit in Hiberniam sacerdos, quo eodem anno pervenit, licet Patre Moloy in Gallia extincto.

Nunc in Hibernia commoratur abbas monasterii .¹⁸ Semper laudatus est a modestia, ingenio, iudicio, prudentia et urbanitate, ita ut diu antequam Roma discederet tractatum sit an constituendus esset Romae agens totius cleri Hiberniae: cui rei obstare solum videbatur quod Romae requiretetur vir qui propria experientia compertum haberet statum ecclesiarum Hiberniae; quam experientiam habere necdum poterat hic qui admodum iuvenis ex Hibernia discessit.

Patricius Kiernanus Ultoniensis studuit literis humanioribus in Belgio. Venit Romam vocatus anno 1668, quo anno scriptum iuramentum de viatico tradidit die 13 Novembris. Votum emisit 11 Augusti 1669. Studuit philosophiae et theologiae per septennium in collegio. Theses ex universa theologia propugnavit in fine. Non potuit vero in fine philosophiae obtinere defendendi locum. Dum in collegio fuit, putabatur aliquanto pronior ad factiones et ad exhibendum molestias superioribus. E collegio discessit anno 1675. Profectus [56, 84v, 94v] est in Hiberniam, ubi modo curam animarum agit.

Henricus Ludovicus Hugonius Ultoniensis studuit literis humanioribus Bruxellis in Belgio. Venit Romam vocatus anno 1668, quo etiam tradidit scriptum de viatico iuramentum die 24 Octobris. Votum vero collegii emisit die 11 Augusti 1669. Egregiam navavit operam philosophiae et theologiae per septennium; propugnavit insigni cum ingenii et eruditionis laude theses ex utraque facultate universa in fine utriusque cursus, quo circa lauream doctoratus sacrae theologiae in Collegio Romano cum omnium plausu adeptus est. Discessit e collegio sacerdos anno 1675, et in Hiberniam profectus est, ubi modo theologiam moralem iunioribus sacerdotibus legit. Dum in collegio fuit, per aliquot annos inquiete se gessit, at quando fuit ad sacerdotium promotus, biennio videlicet ante discessum, mores adeo composuit ad prudentiam, modestiam et singularem pietatem, ut omnino evaserit in virum alium, et reliquis fuerit exemplo sacerdotis ad perfectionem aspirantis.

Ioannes Baptista Matthaeus Ultoniensis venit Romam anno 1668. Iuramentum de viatico exhibuit die 24 Octobris et suscepit votum collegii 11 Augusti 1669. Amaritudines vacationum anni 1667 non minus huic mortales quam paulo superius nominato Iacobo Latino. In ipsa villa Gandolfana incidit in febrim acutissimam die 29 Septembris anno 1670: et morbus a medicis vel ipso initio tam gravis reputatus est ut tutum non videretur deducere illum Romam. Die 7 Octobris sumpsit singularem cum pietatis sensu Sanctissimam Eucharistiam per modum viatici; postulavit etiam et obtinuit sacramentum Extremae Unctionis subito post communionem; inter quam et emissionem ultimi spiritus vix horae quadrans intercessit. Toto morbi tempore pium, obedientem et divinae voluntati valde conformem se ostendit.

[57, 85r, 95r] Gulielmus Everardus Momoniensis, natus in comitatu Tiperariensi, venit Romam non vocatus, et 29 Novembris anni 1668

¹⁸ Blank in MS.

admissus fuit in collegium ad instantiam Eminentissimi Alterii, affinis tunc regnantis Clementis X. Eminentissimo dicto dedit pater guardianus Sancti Isidori libellum supplicem in favorem huius adolescentis, tanquam nepotis reverendi patris Hachetti Dominici Hiberni qui Eminentissimo erat a confessionibus; quod factum est inscio Patre Hachetto, ut ipse deinde testatus est, qui addebat nec a se vocatum fuisse Everardum, nec ut nepotem agnosci, aut ulla necessitudine coniunctum. Hic Gulielmus iuramentum de viatico tradidit 2 Decembris; et votum emisit 26 Martii 1671. In collegio per septennium dedit operam philosophiae et theologiae speculativae, in quibus profecit, potius infra quam supra mediocritatem; non quod studiis non sedulo vacaret, sed quia ingenii vi non admodum pollebat. Pie semper et quiete vixit; in fine theologiae aspirabat ad publicam defensionem, sed dextere amotus est ab illa mente. E collegio discessit sacerdos mense Septembri anno 1677: adhuc tamen Romae commoratur in familia Eminentissimi Howardi, quamvis aegrius ferant superiores exemplum hoc dari aliis.

Andreas de Burgo, alias Burk, Momoniensis, studuit literis humanioribus in Hibernia. Romam non vocatus venit mense Maio 1670; locum in collegio poscens repulsam habuit tum quod nullus locus vacaret, tum quod non accersitus venisset: nihilominus aliqui ex patribus Sancti Isidori saepe saepius recurrerunt ad superiores, imo et ad aliquos praesules et Cardinales ut locum ei obtinerent, sed frustra. Tandem circa mensem Novembrem vacantibus ob nuperas duorum mortes duobus locis, alter ei concessus fuit praecipue quod venerit cum commendatitiis Patris Viti superioris missionis in Hibernia, et etiam Patris Strich. Iuramentum de viatico subscripsit 2 Decembris [58, 85v, 95v] et votum collegii emisit 26 Maii 1671. Romae antequam collegium ingrederetur sumpsit sacramentum Confirmationis. In collegium per septennium studuit philosophiae et theologiae ea sedulitate quam patiebatur valetudo non adeo firma. Theses ex universa philosophia post triennium et alias ex universa theologia post septennium cum ingenii laude propugnavit, laureamque doctoris theologi in Collegio Romano cum omnium approbatione obinuit. Per primos annos factiosis se etiam immiscebat, at in fine satis bene et prudenter se gessit. E collegio discessit sacerdos mense Septembri anni 1677, et mense Octobri in Galliam profectus, tandem in Hiberniam ivit hoc anno 1678 tempore verno.

Iacobus Meara ex parentibus Hibernis, patre Momoniensi et matre Lageniensi natus in Anglia, studuit literis humanioribus in Hibernia. Romam venit mense Martio 1672 vocatus quidem, sed diu ante, unde ob moram concessus fuit alteri locus illi destinatus. Nihilominus quia sine ipsius culpa contigit mora, voluit pater generalis ut reciperetur futurus alumnus cum primum vacaret locus, et futurus interea convictor. Ingressus est collegium 28 Martii, et tunc incepit logicam, sed ea qua erat sedulitate et ingenii praestantia ita compensavit iacturam elapsi temporis ut philosophiam universam in fine cursus plane egregie propugnaverit.

Votum de non petendo viatico recitavit et scriptum tradidit die 30 Martii 1672, votum vero collegii emisit die 21 Novembris 1672. Post finitam philosophiam ingressus est Societatem Romae; at in fine bienii non visum est superioribus admittere illum ad vota, ex eo quod videretur laborare aliqua habituali infirmitate capitis. Missus fuit mense Octobri anni 1677 ad docendam grammaticam Pistoriae, [59, 86r, 96r] ubi per annum grammaticam docuit, et ad sanitatem pene redactus est; at quia non videtur adhuc superioribus satis tuta valetudo, mittitur hoc anno in Hiberniam experturus beneficium illius coeli, et in Societate, si convaluerit, retinendus.

Gerardus Tellinus Lageniensis studuit literis humanioribus usque ad rhetoricam inclusive in Belgio et in collegio Hibernorum Tornaci. Romam accersitus venit anno 1674. Iuramentum de viatico subscripsit die 29 Iunii 1675 et votum collegii emisit eodem die. Philosophiam in fine trienii defendit cum laude ingenii. Adhuc est in collegio, theologus secundi anni.

Ioannes Baptista Santion, alias St. Jhon, Momoniensis, eodem anno 1674 in collegium convictor admissus fuit, et per sesquiannum immoratus est donec a Magno Duce Etruriae fuit in aulam vocatus.

Carolus Molloy Lageniensis studuit literis humanioribus in collegio Hibernorum Insulensi in Belgio. Romam vocatus venit et in collegium admissus est anno 1674. Iuramentum de viatico tradidit die 29 Iunii 1675, et eodem die suscepit votum missionis. Philosophiam in fine triennii cum ingenii laude propugnavit. Adhuc in collegio degit, theologus secundi anni.

Simon Rochfort Lageniensis Medensis studuit literis humanioribus in Hibernia. Romam venit hortatu Illustrissimi Primatis Hiberniae, Domini Oliverii Plunketti; sed non accersitus, ideo per annum expectandum illi fuit: tandem mense Octobri 1674¹⁹ receptus est in collegium. Iuramentum de viatico tradidit scriptum die 15 Augusti 1676, et votum missionis eodem die emisit. Adhuc in collegio est, theologus primi anni.

[60, 86v, 96v] Bartholomaeus Crevaeus Momoniensis, frater Illustrissimi Crevaei episcopi Corcagiensis superius nominati, post modicum humaniorum literarum in Hibernia studium, venit vocatus Romam mense Octobri anni 1676 ad occupandum locum qui ipsum a biennio expectaverat. Tam huic difficilis visa est logica (quod nec ab ingenio ipse nec a lingua latina instructus esset), ut plane animum desponderit; quocirca paulo post initium anni 1677 non solum sponte sua sed nequaquam illum dissuadentibus patre rectore et amicis, omnino voluit discedere aiens non tantum sibi esse animi aut virium ut frustra cum logica collutari persisteret. Igitur in Hiberniam quamprimum infecta re, ad quam tanto agendam cum labore et impendio venerat, iterum rediit.

Michael Plunkettus.

¹⁹ On p. 55 below the date of his admission is given as 18 October 1675.

[57, 87r, 97r] Guilielmus Everardus Momoniensis, natus anno ²⁰ patre Gaspere Everardo, matre Maria Fitzpatrick, in loco dicto Turles in comitatu Tiperariensi, studuit literis humanioribus in Hibernia. Venit anno 1668 Romam non vocatus: et 29 Novembris eiusdem anni fuit in collegium admissus ad instantiam Eminentissimi Cardinalis Alterii, nepotis Clementis X tunc regnantis. Apud Eminentissimum fungebatur confessarii et theologi munere quidam Pater Hacchettus, Dominicanus Hibernus, cuius se nepotem vocabat dictus Guilielmus. Idcirco pater guardianus Sancti Isidori in eius favorem ad obtinendam admissionem in collegium, obtulit Eminentissimo dicto libellum supplicem eo titulo quod dicti patris nepos esset: hoc tamen inscio Patre Hacchetto factum est, ut ipse postea testatus est, addens nec a se vocatum Guilielmum, nec agnosci ut nepotem aut ulla necessitudine coniunctum. Hic Guilielmus uiramentum de viatico tradidit 2 Decembris, et votum collegii emisit 26 Martii sequentis anni 1671. In collegio per septennium dedit operam philosophiae et theologiae speculativae, in quibus mediocritatem non excessit, ingenii potius tarditate quam defectu sedulitatis. In fine theologiae aspirabat ad exhibendas publicas theses, sed oportunis rationibus fuit ab ea mente semotus. In collegio ceteroquin quiete semper et pie vixit. Romae antequam collegium ingressus esset, accepit sacramentum Confirmationis. In collegio fuit promotus ad presbyteratum anno 1675. E collegio discessit mense Septembri 1667, et illico factus est e familia Eminentissimi Howardi, fungens munere capellani, in quo officio adhuc Romae perstat, aegre ferentibus superioribus hoc exemplum aliis dari. Egressus e collegio petiit a patre rectore subsidium charitativum quod solet abeuntibus dari; at hoc illi merito negatum est donec se accingat ad redeundum in patriam; huiusmodi enim subsidium datur, non ut Romae expendatur, sed ad sublevamen itineris tam longi.

Andreas de Burgo, alias Burk, Momoniensis, natus anno 1650, patre Giordano Burgo, matre Eleanora Hernan, in comitatu Clarensi in loco dicto Innesi, 16 miliaribus distante Limirico, [58, 87v, 97v] studuit literis humanioribus in Hibernia. Romam non vocatus venit mense Maio 1670; rogavit tunc ut admitteretur in collegium; sed sine effectum, tum quia nullus vacabat locus, tum quia venerat non accersitus. Nihilominus aliqui ex patribus Sancti Isidori non desistebant eum promovere, nunc ad superiores collegii, nunc ad praesules, etiam et Cardinales recurrentes, sed frustraneo labore. Tandem circa mensem Novembrem, vacantibus ob nuperas duorum mortes duobus locis, alter illi concessus fuit, praecipue quod venerit cum commendatitiis Patris Viti, superioris missionis in Hibernia, et etiam Patris Stritchii e Societate, quem in humanioribus habuit praeceptorem. Iuramentum de viatico subscripsit 2 Decembris, et votum collegii emisit 26 Maii sequentis anni 1671. In collegio per septennium studuit philosophiae et theologiae ea sedulitate quam ferebat valetudo non adeo firma; sed profectu non spernendo quia ingenii

²⁰ Blank in MS.

praestantia supplebat valetudinis defectum. Theses ex universa philosophia post triennium, et in ultimo septennii anno alias in actu parvo ex materia particulari de gratia, ac ultimas demum in actu magno ex universa theologia propugnavit cum ingenii laude, postea lauream doctoris theologi in Collegio Romano cum omnium approbatione consecutus est. Per primos annos factiosis se immiscebat, at in fine satis bene et prudenter se gessit. Romae accepit sacramentum Confirmationis antequam collegium ingrederetur. Ad sacros ordines et praesbiteratum fuit promotus anno 1675. Discessit e collegio mense Septembri 1677, et mense Octobri profectus est in Galliam. Illic Parisiis substitit usque ad tempus vernum huius anni 1678, tunc demum in Hiberniam pervenit, ac ibi modo commoratur.

Iacobus Meara, natus anno ²¹ in Anglia, sed ex parentibus Hibernis, nempe patre Edmundo Meara Momoniensi, et matre Catharina Brais Lageniensi, studuit literis humanioribus in Hibernia. Romam [59, 88r, 98r] venit mense Martio anno 1672, cum patentibus Patris Riccardi de Burgo missionis Hibernicae superioris, et quidem vocatus a superioribus collegii. Sed, quia longiorem contraxit in veniendo moram, nec amplius expectabatur, concessus fuit interea locus alteri: nihilominus quia sine ipsius culpa mora contigit, ex speciali patris generalis mandato receptus est futurus alumnus cum primum locus vacaret, et interea futurus convictor. Ingressus est collegium 28 Martii. Logicam tunc magna ex parte iam dictatam aggressus est; sed ea qua erat ingenii praestantia, adiuncta studii sedulitate, ita compensavit iacturam elapsi temporis, ut philosophiam universam in fine cursus plane egregie propugnaverit. Iuramentum de non petendo viatico scriptum tradidit die 30 Martii 1672, votum vero collegii emisit die 21 Novembris eiusdem anni. Collegium recepit anno praeterito missas ab eius patre eas pecunias quae pro aliquot mensium, quibus convictor fuit, expensis debebantur. Hic Iacobus post finitam philosophiam ingressus est Societatem Romae, ubi per biennium in novitiatu valde religiose se gessit: nihilominus superiores tunc non iudicarunt eum esse admittendum ad vota ex eo quod videretur laborare aliqua infirmitate capitis, quae statum habitualement minabatur. Experiendi gratia fuit missus ad docendam grammaticam Pistoriae mense Octobri 1677; illic autem satisfecit abunde tum seduli tum religiosi praeceptoris partibus, et pene etiam ad sanitatem pristinam redactus est. At quia adhuc superiores non arbitrantur tam esse tutam valetudinem ut debeat admitti ad vota, mittitur hoc anno in Hiberniam experturus beneficium illius coeli, ac etiam curam patris medici percelebris; et in Societate si convaluerit retinendus. Ex Italia discessit nuper comite Patre Chiamberlino, qui Pictavium usque socius erit.

[60, 88v, 98v]

De Alumnis qui in Collegio nunc sunt, dum haec scribo, mense Decembri 1678

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1. Gerardus Tellinus Lageniensis, natus anno ²² patre Francisco Tellino, matre Isabella Fleming, in comitatu Medensi, studuit literis humanioribus usque ad rhetoricam in Belgio, nempe in collegio Hibernorum Tornacensi. Romam vocatus venit 24 Septembris anno 1674, et in collegium paulo post fuit admissus mense Octobri. Iuramentum de non petendo viatico scriptum tradidit die 29 Iunii 1675, et eodem pariter die emisit votum collegii. Theses ex universa philosophia dicatas Eminentissimo Howardo propugnavit cum laude ingenii in fine cursus. Nunc theologus est secundi anni; quiete et pie se gerit, et est satis bonae spei pro ea qua pollet ingenii et etiam prudentiae laude pro aetate: confirmatus fuit hic Gerardus Tornaci in Belgio.

Ioannes Baptista Santion, alias St. Jhon, Momoniensis, in collegium convictor venit anno 1674, et illic sesquiannum immoratus est in studio rhetoricae, donec in aulam suam vocatus est a Magno Duce Hetruriae, qui illum ex Belgio vocandum curavit, et pro eius convictu solvit collegio. Hic Ioannes nuper mense Octobri ex aula illius principis et ex Italia discessit.

2. Carolus O Molloy Lageniensis, natus anno 1650 patre Daniele O Molloy et matre Mora Egan in comitatu Regis in loco dicto Kiltubred, confirmatus fuit in Hibernia anno 1661. Studuit literis humanioribus usque ad rhetoricam inclusive in collegio Hibernorum Insulensi in Belgio. Vocatus venit Romam 26 Septembris 1674: in collegium admissus fuit 2 Decembris eiusdem anni. Iuramentum de non petendo viatico scriptum [61, 89r, 99r] tradidit 29 Iunii 1675, eodemque die emisit votum collegii. Theses ex universa philosophia propugnavit cum laude ingenii in fine cursus. Nunc theologus est secundi anni, sedulo studet: et praeditus est iis ingenii et aliarum partium dotibus, quibus patriae multum prodesse possit.

3. Simon Rochfort Lageniensis, natus anno ²³ patre Riccardo Rochfort, matre Elizabetha Bath in comitatu Medensi in loco dicto Vessingstowne, fuit confirmatus in Hibernia anno 1664. In Hibernia etiam studuit literis humanioribus. Romam die 18 Ianuarii anno 1675 venit, hortante quidem Illustrissimo Domino Oliverio Plunketto Hiberniae Primate, sed minime vocatus; et ideo per annum fere fuit illi expectandum Romae: tandem mense Octobri anni 1675 receptus est in collegium die 18 Octobris. Iuramentum de viatico tradidit die 15 Augusti 1676; quo etiam die emisit votum missionis. Philosophiam in fine cursus non propugnavit publice; potuisset tamen cum ingenii laude propugnare. Ingenio ad speculativas valet et ad alia omnia sed speciali modo ad disciplinas mathematicas. Nunc est theologus primi anni.

Bartholomaeus Crevaeus Momoniensis, frater duorum Crevaeorum superius memoratorum, videlicet Illustrissimi Corcagiensis, etc., natus Limerici, post literas humaniores in Hibernia percuras, venit accersitus

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Romam mense Octobri anni 1676 ad occupandum locum qui ipsi a biennio expectaverat. Huic adolescenti tam arduum visum est philosophiae studium, et tam spinosa logica (praesertim cum ipse nec ingenio admodum felix, nec in lingua latina satis versatus esset), ut animum plane desponderit: quocirca nulla amicorum persuasio potuit impedire quominus circa initium anni 1677 discederet, dictitans nec a suo se studio et ingenio sperare [62, 89v, 99v] posse ut condiscipulos aequaret: nec satis animi sibi esse ut ruborem ferret destinatum ei qui tanto intervallo ab illis superaretur. Igitur infecta re ad quam tantum impendii laboris et itineris ordinaverat, in Hiberniam rediturus discessit Roma mense Februario anni 1677, et in Hiberniam intra aliquot menses pervenit adolescens ceteroquin optimus, modestus, pius et in aliis rebus etiam prudens pro aetate.

4. Michael Plunkettus, natus anno 1653, patre Christophoro Plunketto, matre Anna Nugentia in comitatu Medensi, in loco dicto Kinlisan, studuit literis humanioribus in Hibernia. Romam 7 Februarii 1676 pervenit missus ab Illustrissimo Domino Oliverio Plunketto, Hiberniae primate, et suo consanguineo. Appulsus Romam poposcit illico admitti in collegium; sed repulsam tulit ob triplicem rationem: primo quia venerat non vocatus, secundo quia iam initiatus erat sacerdos (et constitutiones collegii vetant admitti sacerdotes in alumnos), tertio quia Lageniensis erat, et cum tres iam Lagenienses essent in collegio non videbatur aequitas pati ut in praeiudicium aliarum Hiberniae provinciarum tot essent simul Lagenienses alumni. Harum ille vi rationum perspecta, tulit repulsam modesto et aequo animo, et interea dum Illustrissimi consanguinei expectaret ex Hibernia responsum, coepit frequentare logicam in Collegio Romano, ubi talia paucis mensibus exhibuit in schola et alibi specimina sui ingenii sedulitatis, modestiae, prudentiae et indolis valde idoneae, ut vacante sub initium Februarii anni 1677 loco ob discessum superioris Crevaei, fuerit a multis pro illo intercessum apud patrem generalem cum ampla commendatione adolescentis: idcirco pater generalis habita ratione tot bonarum partium, censuit cum eo dispensandum in impedimentis esse: itaque admissus fuit 6 Februarii 1677. Iuramentum de viatico tradidit 7 Septembris 1677 et octavo die emisit collegii votum. [63, 90r] Optime se gerit, et nunc dat operam metaphysicae ea ingenii et studii felicitate ut spes sit illum fore insignem in missione virum.

5. Philippus Tyrellus Lageniensis, natus anno 1658, patre Joanne Tyrello, matre Rosa Tyrella in comitatu Westmediensi in oppido Mulingar, fuit confirmatus in Hibernia; studuit literis humanioribus in Gallia, Parisiis. Romam 6 Februarii anno 1677 pervenit vocatus (nam illius consanguineus Illustrissimus Dominus Patricius Tyrellus episcopus Clocherensis obtinuerat ei locum). Fuit admissus die 7 eiusdem mensis. Iuramentum de viatico scripsit die 7 Septembris 1677, et die 8 emisit collegii votum. Bono est ingenio, indefessus in studendo, quietus et pius. Operam modo dat metaphysicae.

Eduardus Nugentius Lageniensis, natus anno , patre Nugentio, matre Brigida Nugentia in comitatu Westmediensi in loco dicto ,²⁴ studuit literis humanioribus in Hibernia, ubi etiam aliquamdiu navavit operam philosophiae. In Gallia deinde per tempus aliquod vacavit studio medicinae. Deinde in Hiberniam reversus, illic initiatus est sacerdos, ac denuo venit in Galliam. Romam postea venit anno 1677 post Pascha; nullo tunc vacante loco. Tamen admissus fuit ut convictor usque ad sequentem Septembrem, evasurus tunc alumnus in locum unius e duobus qui erant discessuri. Cum hic Edwardus adhuc Lugduni esset, frater ipsius Pater Andreas Nugentius Capuccinus Romam veniens attulit ad patrem generalem pro loco fratri obtinendo commendatitias Eminentissimi Grimaldi; ob quas pater generalis concessit locum primo vacaturum, et dispensavit in impedimento sacerdotii. [64, 90v] Idcirco Pater Capuccinus veritus ne ante mensem Septembrem casus aliquis beneficium concessum impediret, fratrem quamprimum Romam advocavit, et anticipata solutione dedit pecunias pro illius convictu in aliquot menses. Fuit igitur admissus ut convictor circa initium mensis Maii, et deinde e convictore factus est alumnus mense Septembri secuto. Studia incepit a physica, et per aliquot menses prospere tum in studiis tum in valetudine res successit. At circa initium Septembris supervenit febricula in speciem levis sed quae in corpore iamdudum ob intemperiem hepatis male affecto paulatim in ptisim evasit, ita ut a mense Octobri usque ad mensem Maium sequentis anni, nimirum huius 1678, valetudo semper declinaret: in collegio nihilominus usque ad mensem Maium (licet medici iamdudum certiore reddere conati essent spem vitae consistere unice in mutatione coeli) permansit sub spe obtinendi ut locus quem ipse deserebat, alteri Nugentio consanguineo concederetur. Hac permutatione stabilita, et altero Nugentio Romam appulso, et in collegium iam iam recipiendo, discessit Edwardus die 25 Maii, viribus plane prostratis, et Capranicam pervenit, ubi affixus lecto decubuit, donec sub medium sequentis Iunii vitam finiit, iuvenis sane pius optimique ingenii et indolis: quique si mature in patriam remeasset, videbatur et posse longiorem vitam sperare et aliis in munere boni sacerdotis multum prodesse.

6. Hugo MacKean Ultoniensis, natus anno ,²⁵ patre Donato MacKean, matre Margarita Diernud, in comitatu Dungalensi in loco dicto Balemacartur, studuit literis humanioribus in Hibernia, ubi etiam initiatus fuit sacerdos. Romam non vocatus venit anno 1675, circa initium aestatis. Vix appulsus postulavit illico admitti in collegium; sed reiecta est illius petitio ob multa, primo quia non vocatus, secundo quia de homine iam in annis progressu nihil constabat [65, 91r, 100r] quoad studia, mores, famam, indolem etc., nec ullum ipse de se testimonium habebat viri autoritate valentis, tertio quia sacerdos, quarto quia ipse

²⁴ Blanks in MS.

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hominis in petendo tenor quoad modum parum verecundus non promittebat eum communitati idoneum futurum, quinto quia cum haec et alia essent impedimenta, nulla vel minima in eo elucebat praestantia propter quam prudenter cum ipso in impedimentis dispensaretur. Si igitur repulsus, recurrit iterum et saepe ad superiores; a quibus cum non posset obtinere intentum statuit alias tentare vias. Itaque ad Eminentissimum Cardinalem Alterium, nepotem tunc regnantis Pontificis recurrit per libellos supplices, ut iuberet ipsum admitti: sed auditis rationibus, ob quas excluderetur, censuit, aut censere visus est, Eminentissimus illum non esse audiendum. Creato deinde praesente Summo Pontifice Innocentio XI, idem Hugo porrexit libellum supplicem Eminentissimo Cardinali Cibo postulans admissionem, quam aiebat sibi iure deberi, cum nullus tunc esset in collegio Ultoniensis. Hac occasione, Eminentissimi auditor videlicet Illustrissimus Altoviti misit ex aulicis unum qui superiores hac de re conveniret, sed auditis superiorum rationibus, Illustrissimus Altovitis reiecit a se importunum. Tandem, nescio quo modo dictus Hugo ardorem ad ipsum promovendum excitavit vel invenit in aliquibus Cardinalibus Sacrae Congregationis de Propaganda, et praesertim in Eminentissimo Alterio, ad quem tanquam ad Protectorem Hiberniae et Sacrae Congregationis Praefectum recurrit, et multa questus est de iniuria facta Ultoniae, etc. Vocatus pater rector a dicto Eminentissimo (qui nomine Sacrae Congregationis ut aiebat rem tractandam suscepit), exposuit rationes excludendi approbatas toties, et etiam non ita pridem ab ipso Eminentissimo Alterio, vel saltem ab eius auditore, Illustrissimo Marino. Nihilominus tunc idem Eminentissimus non visus est admodum illis moveri. Idem pater rector vocatus ab eo secunda vice, audiit ab illo Sacram Congregationem optare, imo rogare, ut pater generalis Hugonem acceptaret. Hic patuit fatum aliquod esse stabilitum. Significata res est particularibus nonnullis [66, 91v, 100v] ex eadem Sacra Congregatione Cardinalibus, qui modum agendi iniurium collegio et superioribus omnino improbarunt, imo unus eorum rationes a patre rectore scripto traditas obtulit palam in Congregatione; at non solum non est habita illarum ratio, sed ab iis qui rem apud se statuerant, clamatum est 'obediant, obediant', videlicet pater generalis Societatis et rector collegii. Torrentis instar res ferebatur. Igitur superiores cum tueri contra maiorem potentiam non possent collegium aut constitutiones, admiserunt illum quem videbant maximo praeiudicio futurum collegii quieti et aestimationi. Admissus igitur ex imperio Sacrae Congregationis fuit dictus Hugo sub finem Decembris anni 1677. Studia inchoavit a logica quam Romae iam tertia vice incipiebat, nullo in duabus prioribus vel minimo collecto fructu. Per primos septem menses accomodavit se utcunque instituto collegii, non ita tamen ut non esset multiplex de eo querela ob inurbanos et contumeliosos agendi cum alumnis modos. Mense demum Augusto anni huius 1678, cum instare videret tempus examinis, nec de sua logicae peritia (sane perexigua) quidquam fideret, statuit munire es adversus eas dispositiones, quae pro

ratione examinis solent fieri de parum proficientibus. Igitur sine facultate superioris et sine socio separavit se a reliquis die 19 Augusti et Eminentissimum Alterium adiit: et plures suffarcinavit querelas, primo quod non permetteretur dicere quotidie Sacrum, secundo quod praefectus studiorum domi nollet ei explicare pro officii ratione loca scriptorum obscuriora, tertio obtulit libellum supplicem Sacrae Congregationi, rogans ut munirent Eminentissimi ipsum contra novi examinis formam paratam ad ipsi decurtandum studiorum cursum. Pater rector ab Eminentissimo non parum moto his querelis, vocatus ut rationem redderet, ostendit illas inanes esse: et tamen nulla decreta fuit poena pro inaudito illo excessu unius alumni sine facultate superioris et sine [67, 92r, 101r] socio per Urbem libere vagantis: quare cum dictus Hugo vidisset impune processisse illos ausus primos, per sequentem Augusti partem et per mensem Septembrem plurima contumeliose egit in socios, patrem praefectum et patrem rectorem, cuius imperio non semel reluctatus est palam. De illius examine stabilitum est ut non cum sociis, sed ab iis a quibus Sacra Congregatio statueret, examinaretur. Nescimus utrum ullum examen subierit, solum scimus quod ad eam admissus est scholam ad quam si optime in examine respondisset admittendus esset. De illius Sacro stabilitum est ab Eminentissimo Alterio, ut illud faciat in ecclesia dicta ad Sanctos Apostolos, quo vadit quotidie, modo comite aliquo paupere vagabundo, modo solus, reluctantibus incassum superioribus. Adhuc nullum emisit votum, nullum scriptum iuramentum tradidit, quamvis decurrat duodecimus ab ingressu mensis. Cum ante sextum ab ingressu mensem illi pater rector proponeret ut ad emittendum collegii votum se disposeret, dixit se nullum emissurum donec certus redderetur se posse in collegio per septennium manere. Iam studet physicae, ad quam parum est idoneus, imo nulla prorsus elucet in illo dos, ex qua speres eum in patria proficuum fore; et tamen propter hunc tanta vis illata est collegii constitutionibus et quieti, et tanta quotidie infertur illi optimae qua collegium ab initio floruit, existimationi quoad studia, mores, ingenia et indolem.

[68, 92v, 101v] 7. Ioannes Nugentius Lageniensis origine, sed in Con-
nacia natus anno ²⁶, patre Roberto Nugentio equite aurato, matre
Thomasa Evers, studuit literis humanioribus in Hibernia. Romam venit
mense Maio huius anni 1678, ut in locum Eduardi Nugentii discedentis
succederet, uti contigit die 26 Maii, postridie videlicet eius diei quo alter
discesserat. Studia incepit a logica iam maiore ex parte dictata; sed quia
optimo est ingenio, et magnam alibi, videlicet Lugduni in Gallia, percurrit
logicae partem, feliciter in studiis progreditur, et modo physicam fre-
quentat. Ab indole et moribus est valde commendatus, ita ut si faveat
valetudo, et inceptae insistat viae, spes sit illum insignem in patria virum
futurum. Necdum emisit votum sed iam tempus instat.

Haec sunt quae tum ex relictis in collegio scriptis notis, tum ex mea

²⁶ Blank in MS.

et aliorum quos de hac re potui consulere, memoria ac experientia invenire potui scriptis mandanda circa initium, progressum, rectores et alumnos huius collegii a primo foundationis anno 1628, ad praesentem 1678, quo scriptionem finio hoc die 18 Decembris, completa (si paucos hos dies ante proximas Kalendas Ianuarii addas) perfecta periodo 50 annorum.

[69, 93r, 102r]

**Continuatio Rectoratus Patris
Ioannis Hieronymi Gandolphi
ab anno 1678 ad annum 1683 in quo translatus
est ad regendum Seminarium Romanum**

Pater Gandulfus de quo actum est pagina 16 perrexit non solum in collegio ornando, sed etiam amplificando, et in primis refectarium (quod prius erat valde exile) adiuncta illi horti portione effecit fere duplo longius, totumque picturis ornavit: insuper ne posthac in refectarium iretur per solam illam arctam et pensilem semitam quae postea in penariam cellulam versa est, ex horti itidem parte confecit illud nobile ambulacrum quod hodie visitur, magno incremento tum ornatus tum commoditatis domesticae.

Anno 1680 cum Romae panis pretium valde carum esset, et qualitas solito longe deterior, Pater Gandulfus diu mente versavit modos quibus his incommodis obviam ire posset, observavit enim frumenti penuriam ex parte cessasse illo anno, non tamen cessare penuriae prioris effectum: ratio erat quia cum Pontifex magnis Camerae expensis curasset prioribus annis advehendam ex longinquis regionibus frumenti copiam, quod pistoribus distribuebat pretio longe viliori quam emisset ipse: voluit hoc anno expensarum partem recuperare; et idcirco cogebat pistores ex horreis pontificiis frumentum emere pretio maiori quam vulgo venderetur: hinc eveniebat ut non possent pistores aut panis pretium imminuere, aut qualitatem perfectam reddere. Nam frumentum quod cgebantur emere perfectum non erat. His ita procedentibus, animadvertit Pater Gandulfus domos nostras ampliores et cetera loca pia quae panem domi pinserent et pane meliore frui, idque viliori longe pretio. Quare subiit animum . . .²⁷ [70, 93v, 102v] commoda pararet, et, quia solus non poterat, aliorum collegiorum rectores in spem commodorum ex ea re obventurorum traxit. Diu res agitata est: tandem annuente patre generali, conventum est inter rectores collegiorum Anglicani, Maronitici, Scotici et Ludovisiani ut communibus expensis pro rata numeri cuiusque collegii officina construeretur, ea conditione ut nulli liceret ante completum novennium a societate recedere. Dubitatum est quonam in collegio expediret opus perfici; at deinde stabilitum est ut in collegio Ludovisiano perageretur, tum quia illic repertus est situs ad omnia idoneus, tum quia Pater

²⁷ Rather more than a line at the bottom of this page is indecipherable, because of damage to the MS.

Gandolfus fabricandi non imperitus, quique rem totam animo conceperat omnium primus et diu mente agitaverat, existimatus est aptissimus ad eandem perficiendam. Itaque anno 1680 opus aggressus, paucis mensibus omnia absolvit. Quocirca emptum est frumentum, advocati sunt pistorum seculares duo quibus praeerat unus e Societate laicus non imperitus pistor. Tandem mense Februario anni 1681 comparuit novi inventi fructus, videlicet panis domesticus longe melior pane per urbem venali. Cum res adeo feliciter successit, cogitatum est quo modo expensae communes imminuerentur; et cum constaret posse eorundem pistorum opera et eadem lignorum copia satisfieri multo pluribus quam qui alerentur in supradictis quatuor collegiis, datus est locus aliis externis accedendi ad societatem iam institutam. Opportunitatem illico amplexi sunt Patres Norbertini et tria monialium monasteria; his enim omnibus non modo panis praestantia arrisit, sed etiam visum est pretium imminutum. Res haec pupugit pistorum urbis, qui non solum aegre ferebant tot locorum piorum emolumenta sibi subtrahi, sed timebant ne exemplum latius serperet: itaque coeperunt novum hoc inventum in iudicium adducere, et tandem conspiratione inita, questi acriter sunt apud praefectum annonae: aientes se non esse pares oneri dum cogerentur frumentum [71, 94r, 103r] ex horreis pontificiis emere cariori pretio quam vulgo veniret, et interea tot locis piis permissum esset tantum lucris ipsis subtrahere. Querelae invenerunt aures faventes tum apud praefectum annonae, tum etiam apud Pontificem; nihilominus ea loca pia diu se rationibus et per intercessores defenderunt: sed tandem praevaluit universitas pistorum; itaque sub finem anni 1682 Illustrissimus N. N. annonae praefectus sanxit ut communitas illa collegiorum etc., vel emeret frumentum in horreis pontificiis vel desisteret a pinsendo pane: at emere frumentum hoc pacto non expediebat, et idcirco exeunte anno 1682, cessatum est biennio fere ab eo tempore quo opus perfectum fuerat.

QUAE CIRCA ALUMNOS CONTIGERUNT HIS ULTIMIS ANNIS
RECTORATUS PATRIS IOANNIS HIERONIMI GANDULFI

Anno 1679 in collegium admissus fuit Eugenius Hugonius Ultoniensis, qui solitum deinde collegii iuramentum suscepit die 2 Februarii anno 1680. Studuerat hic litteris humanioribus apud patres Societatis et philosophiae apud patres Franciscanos sive Recolettas in Universitate Pragensi. Scriptum fuit Praga Romam ad obtinendum ei locum in collegio Ludovisiano, sed rescriptum Roma fuit ut testimoniales litterae de eius studiis et moribus prius mitterentur Romam. Hoc ille audiens curavit sibi a patribus Societatis dandas testimoniales: et optimum factu ratus si has ipse potius Romam ferret quam mitteret, venit non vocatus in Urbem anno 1678. Pater generalis locum denegavit quia non vocatus venit; sed quia deinde commendatus fuit ab Eminentissimo Cardinali Spinola, pater generalis [72, 94v, 103v] spem fecit obtinendi loci proxime vacaturi

dummodo pergeret interea ad Italiae confinia ut illinc posset vocari. Discessit igitur ipse Mediolanum. Dum hic moraretur, e collegio discessit Dominus Edwardus Nugentius, de quo dictum est supra pagina 63, et statim locus vacans concessus est Domino Ioanni Nugentio, de quo etiam dictum est superius pagina 68. Dominus Hugonius accepto huius rei nuntio, veluti de obtinendo loco desperans, Mediolano Pragam rediit. At quia intercesserat promissio patris generalis vocatus fuit ex urbe Pragensi et admissus in collegium. Examinatus fuit circa studia peracta, et iussus ut pergeret theologiam audire, quam frequentare iam Pragae inceperat. Postquam theologiae studuit per tres annos et dimidium, propugnavit theses ex eadem universim sumpta tamquam theologus quarti anni, et quidem cum laude; unde si tunc discessisset (ut omnes discessurum existimabant) commendationem morum et industriae obtinuisset non spernendam, at noluit discedere, contendens sibi ius esse complendi quartum theologiae annum. Visa est res haec prorsus nova tum quia actum, ut vocant, magnum peregerat, qui nonnisi ultimo theologiae anno peragitur, tum quia Pragae impenderat audiendae theologiae tempus quod requirebatur ad complendum quartum annum. Cum igitur superiores nec vellent nec viderentur posse petitioni consentire, ne res in exemplum malum transiret, ipse libello supplici ad Pontificem dato postulavit sibi licere studia in collegio absolvere. Cognitio rei a Pontifice demandata est ad Eminentissimum Casanatum, at hic rem ad Sacram Congregationem de Propaganda Fide retulit. Non defuit hic suo muneri pater rector; quocirca Eminentissimos sedulo de re tota informavit, et ut postea scitum est eo res erat redacta ut Eminentissimi statuerint sententiam ferre illum esse e collegio dimittendum. [73, 95r, 104r] Interea Illustrissimus Dominus Cibo, secretarius Congregationis, qui nescio quibus causis adductus illi favebat, eumque nolebat e collegio dimitti, sententiam praevenit et in formula precum petiit a patre generali Carolo de Noyelle, ut sineretur in collegio sine molestia degere, et sic studia absolvere. Non potuit pater generalis tali viro abnuere, itaque postulato consensit: quare factum est ut ille qui recursibus indebitis et aliis modis collegium turbaverat, indultum illud quasi victoriam suam interpretatus, parum quiete se gesserit donec post Pascha huius anni 1683 tandem e collegio discessit in Hiberniam rediturus.

Anno 1679 alumnus ille de quo actum est pagina 64, dictus Hugo MacKean, ad ingenium rediens, tales excitavit denuo turbas ut ob illas iubente Congregatione Cardinalium de Propaganda eiectus e collegio fuerit, magno domesticae pacis incremento. Res ita processit: acceperat ex Hibernia nuntium de nescio cuius illic beneficii ad quod ipse aspirabat vacatione: et licet vetitum sub poena expulsionis sit alumnis dare operam procurationi beneficiorum dum in collegio morantur, ille nihilominus legem hanc spernens (sicut tot alias spernere solebat), ita in procurationem eius beneficii totas curas contulit, ut reliquis alumnis profectis ad villam Castri Gandulfi ad feriandum illic a studiis per aliquot septimanas, ipse

nullatenus voluerit cum illis ire. Licet pater rector miraretur obstinationem hominis (qui tamen idoneam nullam huius suae obfirmatae voluntatis causam patefaciebat), nihilominus dissimulavit per aliquot dies donec expeditis nonnullis negotiis, in promptu fuit ipse ad sequendum alumnos. Tunc institit Domino MacKean ut secum rus peteret; non enim ullo modo sibi committendum putavit ut ex alumnis unus remaneret in collegio solus sine comite, sine superiore, et praesertim ille qui non modo in collegio solus degere, sed etiam solus per urbem vagari non verecundabatur; itaque illum serio ursit [74, 95v, 104v] ut ad alios pergeret, imo addidit praeceptum et minas: sed frustra fuere artes omnes, nam remansit ille in urbe quandiu libuit; nec rus petiit nisi quando ipsi visum fuit. Haec et multiplex alia consecraria contumacia visa est patri rectori tam enormis ut sibi persuaserit ea audita et perspecta non posse Eminentissimos de Propaganda (sine quorum consensu alumnus ille uptote sub eorum protectione quodammodo constitutus cohiberi non poterat) non moveri commiseratione collegii ad eiiciendum tam immorigerum hominem, communis disciplinae totius violatorem. Itaque pater rector in libello supplicii ad Eminentissimos directo exposuit praeiudicium ingens quod communitati causabatur ex contubernio dicti alumni; quocirca evidentia rei et enormitas multiplicis facti Eminentissimos tandem permovit ut iuberent eum e collegio dimitti. Non defuit tamen tam prostratam causam habenti patronus inter ipsos Eminentissimos, qui licet honesta facie non potuerit instare ut in collegio detineretur, tamen effecit ut collegium gravaretur sumptibus alendi alumnum etiam eiectum, et ut in hanc rem illi suppeditaret argentea scuta sex in singulos menses, quae pensio usque in hodiernum diem durat: ut sileam scuta 24 et amplius quae oportuit expendere ad illum e collegio discedentem vestiendum, impensa fere duplo maiore quam sit illa quae solet fieri ad vestiendum discedentem post studia e collegio in Hiberniam quemlibet alium etiam si optime sese in collegio gesserit.

Anno 1680 collegium Ludovisianum illustravit non mediocriter gloriosissimus alterius alumni in morte pro causa Catholica fortiter obeunda triumphus. Erat is Illustrissimus et Reverendissimus Dominus Oliverius Plunkettus Ardmachanus et totius Hiberniae Primas, de quo dictum est pagina 39. Nulli in Europa non est nota illa persecutio qua Angli nuperis hisce annis praecipuos Catholicae religionis athletas trahere soliti sunt [75, 96r, 105r] in carceres et ad patibula sub praetextu meditatae ab illis in regem et rempublicam coniurationis. Spiritus tartarei qui flammam istam concitaverant in Anglia invenerunt plurimos innocentes in Hibernia quos accusarent et non paucos facinorosos homines per quos accusarent: brevi igitur tempore coniecti sunt in vincula aliqui episcopi, e clero praesertim regulari multi, et plurimi ex laicis nobilibus. Aliqui in specie Catholici non ferentes zelum Illustrissimi Primatis hac occasione illum obruere aggressi sunt, itaque ipsum accusarunt multorum ad coniurationem spectantium capitum. Captus igitur fuit et ad tribunalia non

semel tractus, at in Hibernia non fuit difficile ostendere et accusationis vanitatem et testium perversitatem: hi tamen in mortem innocentis coniurati appellaverunt ad Londinense tribunal. Non est moris ut reus ullus inventus in Hibernia innocens mittatur ad Angliae tribunalia, nihilominus Illustrissimus Primas praeter morem et fas in Angliam fuit missus: huc autem praevolantes accusatores, cum faciles ad omnia contra talem praesulem invenirent iudicum aures audacter finxerunt quae libuit, praesertim cum scirent reum cariturum Lundini ea testium copia qua suam innocentiam in Hibernia probavit. Nihilominus, ut res haberet aliquam iustitiae speciem, reo Lundini constituto, et petenti ut liceret testes ex Hibernia advocare, iudex supremus annuit. Sed revera dein expectati non sunt ii testes, licet plures sua sponte advenirent, et aliqui non procul abessent: itaque praecipitio res acta est; et antequam testes advenirent, iudicata est causa innocentis, quocirca accusatoribus relictus est campus apertus et plena potestas obruendi ipsum mendacibus et enormibus accusationibus: et licet Illustrissimus Primas praeclare prae se diceret et ostenderet quae vel ex sola circumstantiarum improbabilitate somnia esse quae apponebantur; nihilominus in tribunalibus corruptis non fuit aut veritati aut rationi locus. [76, 96v, 105v] Itaque lata est in ipsum mortis sententia, ob crimen, ut ipsi aiebant, perduellionis: et non ita multo post, Londini, in loco dicto Tiburn, affectus est illo infami supplicio qui illic vilissimis et facinorosis hominibus irrogatur; actus videlicet primo in patibulum, deinde post dissectum ventrem et eruta viscera et in ignem coniecta capite plexus: et reliquo demum corpore in partes dissecto. Hoc tamen supplicii genus non solum apud Catholicos, sed etiam apud plurimos heterodoxos illustravit tanti viri virtutem et auxit dignitatem: Catholici ipsum venerabantur ut martyrem et quidem fortissimum; heterodoxi constantiam tanta alacritate conditam admirabantur, unde partim ex ista partim ex levitate probationum contra eum in tribunalibus auditorum innocentiam arguebant: hinc tum Catholici tum etiam alii pronuntiabant accusatores tanti viri non posse esse nisi perditissimos tenebriones et singulari Dei vindicta dignos: quod dictum non ita multo post probavit eventus; nam illos quos maturata poenitentia non correxit, iusta Dei vindicta cito corripuit.

Anno 1680 Romam pervenit spe obtinendi locum in collegio Ludovisiano Dominus Thomas Tellinus, iam initiatus sacerdos in Hibernia, ubi studuit literis humanioribus. Commoratus fuit hic aliquamdiu Parisiis, et inde Romam non vocatus venit; et partim ob hanc causam, partim quia locus non vacabat, non est exauditus cum posceret in collegium admitti. At pater generalis Ioannes Paulus Oliva post aliquod tempus locum illi proprio motu concessit eo quod esset consanguineus Patris Ignatii Tellini, revisoris Germaniae: ne collegium gravaretur (nullo tunc loco vacante) solvit pro ipso ex aere proprio pensionem ad ratam scutorum decem in singulos menses donec locus vacaret. Admissus iste incepit a logica cui deinde studuit anno integro: sed quia compertum fuit postea illum

Parisiis studuisse physicae et metaphysicae, finita logica translatus est ad theologiam quam inde . . .²⁸ [78, 97r, 106r] Anno 1681 discesserunt e collegio Dominus Simon Rochfortus de quo supra pagina 61, et Dominus Gerardus Tellinus ac Dominus Carolus Molloy, de quibus supra pagina 60.

Primus, finito secundo theologiae anno, dimissus fuit et ut abiret coactus praecepto Eminentissimi Vicarii, qui prius verbum habuit cum Pontifice: cum videret sibi abundum esse significavit animum ante aliquod tempus conceptum ingrediendi ordinem Sancti Dominici; idcirco pater praefectus studiorum egit cum patre priore coenobii ad Sanctam Clementem ut illic reciperetur. Consenserunt pater prior et alii patres: unde Dominus Rochfort eo die quo e collegio discessit, recta ad Sanctum Clementem ivit, illicque bene in novitiatu se gessit, ac nunc studiis operam dat Neapoli.

Duo alii discesserunt, initiati sacerdotes et peracto integro studiorum cursu, ac post defensas ab utroque satis bene theses ex universa theologia: cuius fuerunt creati doctores in Collegio Romano. Dominus Moloy transiens per Flandriam ubi aliquantulum est immoratus, in Hiberniam cito pervenit. Dominus Tellinus in Flandria aliquanto diutius substitit. Causa fuit ista: antequam ex Urbe discederet, favente Eminentissimo Howardo, obtinuit ut Sacra Congregatio de Propaganda nominaret ipsum vicarium apostolicum Dubliniensem; ad quem sane gradum licet quoad doctrinam et ingenium prudentiaeque fundum non esset ineptus, nihilominus visus est etiam amicis Romae esse adhuc immaturus: quem ipsorum sensum nimis probavit eventus; nam cum illius provisionis nuntium praecurrisset in Hiberniam, adeo offendit clerum Dubliniensem ut statuerint nullo modo admittere ad talem gradum quem ipsi tum ob aetatis tum ob experientiae defectum plane inidoneum reputabant. Idcirco ille substitit aliquandiu in Flandria sperans fore ut illius cleri indignatio mitigari posset; post aliquod [79, 97v, 106v] autem tempus in Hiberniam tandem profectus est, sed ad munus vicarii exercendum nondum est admissus, itaque privati parochi officio fungitur.

Lucas Uscherus. Anno 1681 die 10 Decembris in collegium Ludovisianum admissus est Lucas Uscherus Lageniensis. Commoratus fuit hic aliquamdiu ante Romae, partim in domo recenter conversorum ex haeresi ad fidem Catholicam (nam ex parentibus heterodoxis natus vixit aliquot annis in religione parentum) partim in collegio Ghisleriorum ubi alumnus per biennium studuit iurisprudentiae: tandem sentiens se ad statum ecclesiasticum vocari, obtinuit locum in collegio Ludovisiano, non sine multis difficultatibus, quas tamen omnes superavit indefessa industria Reverendi Patris Francisci Porteri, lectoris iubilati apud Sanctum Isidorum, qui curam dicti Uscheri ex quo Romam venit mira sedulitate exercuit. Admissus perrexit audire theologiam moralem, cui studere inceperat

²⁸ A few words in the last line are illegible because of damage to the MS.

etiam tunc cum in collegio Ghisleriorum esset. Initiatus fuit sacerdos mense Ianuario 1682. Dimissus est hoc anno 1683 ob nescio quem irae excessum.

Anno 1682, 29 Aprilis in Collegium Ludovisianum postulante Eminen-
tissimo Howardo admissus est Thomas Dryling iam initiatus sacerdos.
Logicae quam iam audire inceperat studere perrexit.

Anno

[80, 98r, 107r] Hoc anno 1683, die ²⁹ Pater Ioannes Hieronimus
Gandulfus a cura collegii Ludovisiani translatus est ad regendum Semina-
rium Romanum, cum Ludovisiano 8 annis, si paucos menses demas,
prae-fuisset.

Rectoratus

Marginal Notes

As indicated in the Introduction, the first thirty-four pages of the text carry marginal notes. They are merely brief summaries of the text and add nothing to the information contained in it. They are reproduced below, with an indication of the page and lines where they are to be found in the MS.

page lines

- | | | |
|---|-------|--|
| 1 | 9-12 | motivum et necessitas scribendi has narrationes. |
| 1 | 21 | ratio cur vocatur Ludovisianum. |
| 1 | 30-33 | collegium hoc non habet omnia onera communia pontificia. |
| 2 | 16-19 | Cur Elizabetha tam promoverit haereses? |
| 2 | 25-28 | Hibernorum conatus variae contra heterodoxos. |
| 2 | 33-36 | Gregorius XIII licet collegium non fundaverit benemeritus Hibernis. |
| 3 | 11-17 | Gentilitium stemma Ludovisianum recipit insignem significa-
tionem occasione foundationis Collegii Hibernici. |
| 3 | 20-24 | Qua occasione Cardinalis Ludovisius propenderit ad Hibernos. |
| 3 | 29-34 | motiva fundandi Hibernis seminaria potius quam conferendi
beneficia in alio ullo genere. |
| 4 | 5 -7 | prima determinatio fundandi collegium. |
| 4 | 16-20 | Locus, numerus et ordo incepti anno 1628 Collegii Hibernici
Romae. |
| 4 | 31-33 | Unde regulae collegii originem habuere. |
| 5 | 2- 7 | Primus Rector sacerdos saecularis moritur et deinceps Rectores
sunt regulares. |
| 5 | 12-15 | Collegium in studio et spiritu magistros habet apud Sanctum
Isidorum. |
| 5 | 21-24 | pontificium diploma concessum pro ordinandis. |
| 5 | 31-34 | prima spes optimi in alumnis successus. |
| 6 | 10-14 | Fundus Collegio relictus testamento Cardinalis. |
| 6 | 20-24 | Princeps Ludovisius benigne exequitur mentem Cardinalis. |

²⁹ Blank in MS.

page lines

- 6 29-36 Cardinalis testamento relinquit collegium curae Societatis cui
Patres Sancti Isidori non sine lite cedunt.
- 7 5-10 Primus Rector e Societate Pater Alexander Gottifredus, Italus.
- 7 15-18 Pater Iacobus Fordus Hibernus secundus Rector.
- 7 27-29 Necessitas transferendi collegium alio.
- 8 3- 4 Venditur prima domus.
- 8 14-16 Collegium varie translatum initio fuit.
- 8 18-20 Tertius Rector Pater Garzadorus, Italus.
- 8 23-25 Quartus Rector Pater Malonius, Hibernus.
- 8 33-34 Fraus ex aquis quae erant in horto ab initio.
- 9 9-12 Collegium privatur aquis viridarii.
- 9 14-19 Quando, a quo etc., fuerit empta domus in qua nunc est
collegium.
- 9 22-24 modus solvendi debiti contracti in emptione domus.
- 9 30-33 querelae de Patre Malonio ob emptam domum.
- 10 16-18 Quintus Rector Pater Fabius Albergatus.
- 10 32-34 Liberalitas Patris Albergati erga collegium.
- 11 9-11 Sextus Rector Pater Ioannes Baptista Bargiocchus.
- 11 18-21 Incuria Rectoris disciplinam labefactat.
- 11 23-24 Septimus Rector Pater Petronius Ferrus.
- 11 25-27 crescit aes alienum collegii.
- 12 1- 2 Octavus Rector Pater Ioannes Yongus.
- 12 3- 5 Angustiae collegii ineunte rectoratu Patris Yongi.
- 12 18-20 Mors Patris Yongi Rectoris.
- 12 23-25 Nonus Rector Pater Philippus Roche.
- 13 10-13 Necessitas vendendi praedium Gandulphanum.
- 13 33-36 Emptio praedii quod collegium nunc possidet.
- 14 3- 6 Tabula chronologica regni Hiberniae imprimitur.
- 14 14-16 Decimus Rector Pater Eduardus Lock.
- 14 20-21 Undecimus Rector Pater Michael Geordanus.
- 14 28-31 duo ex alumnis moriuntur intra brevissimum spatium.
- 15 11-14 Spes vendendi collegium toties vana.
- 15 20-25 Fundus collegii obtinetur ex manibus Principis Ludovisii.
- 16 9-11 Fundus collegii quomodo stabilitus modo sit.
- 16 22-24 Duodecimus Rector Pater Sebastianus Bellucius.
- 16 25-27 Initium concinnandae domus.
- 16 34-35 Decimus tertius Rector Pater Ioannes Hieronimus Gandulphus.
- 17 5- 9 Pontificis edictum ne in collegiis sint convictores diverso
habitu.
- 17 17-21 Collegii pars inferior aptatur ad colligendos inde fructus
locationis.
- 17 28-33 Domus ab ima parte ad fastigium reficitur, ornatur, ampliatur.
- 18 14-17 Additamentum in collegii commoditatibus et ornatu.
- 19 11-13 translatio sacelli domestici.

page lines

- 19 17-19 Augetur suppelex sacra.
 20 5- 6 Pater Albergatus benefactor.
 20 10-11 Illustrissimus Dominus Ioannes Brenanus benefactor.
 20 16-19 Reverendus admodum Pater Generalis Societatis Ioannes Paulus Oliva benefactor.
 20 31-33 Donatio Patris Albergati cavet ne libri a Societate seiungantur.
 21 17-19 Authographum donationis Patris Albergati.
 21 30-35 Diversitas convictorum et singulorum ratio victus et vestitus.
 22 20-21 tempus emittendi votum.
 22 28-29 Iuramenti formula.
 24 4- 6 mutatio facta in nova iuramenti formula.
 24 22-24 Ratio mutandi formulam iuramenti.
 25 8-13 Ratio cur exigatur in scripto iuramentum de non petendo viatico.
 25 19-22 formula iuramenti de non petendo viatico.
 28 19-21 Querelae adversus hodiernam alumnorum paucitatem.
 29 4- 5 Responsio ad querelas.
 32 6- 8 Alumnus pro fide mortuus.
 34 24-26 Lis memorabilis intentata collegio a quodam alumno.
 39 26-27 vide pag. 74.

A small number of marginal notes on later pages are really postscript additions to the text, and as such, have been inserted in it at the points indicated (usually) by an asterisk inserted by the writer.

II

LIBER XII (IURAMENTORUM)

This volume contains:

- (a) The original petition of Oliver Plunkett to the Father-General of the Society of Jesus for permission to stay on in Rome, 14 June 1654 (f. 1).
- (b) The account by an eye-witness of a scene in Cork when an assembled group refused to take an oath of abjuration in Cromwellian times (ff. 2b-2f).
- (c) Documents of religious profession signed by John Usher, S.J. (Kilkenny 14 October 1652), Richard Shelton, S.J. (Dublin 1 October 1652 s.v.), Henry Stanislaus Nowlan, S.J. (Rome 1756) (ff. 3a-7).
- (d) Copy of Irish oath of allegiance to George III (f. 8).
- (e) Letter of John Paul Oliva, S.J., to John Young, S.J., rector of the Irish College, 13 May 1662, altering form of missionary oath (f. 9rv).
- (f) Letter of Father Gonzalez, S.J., to John Baptist Naselli, S.J.,

rector, dispensing *ad tempus* Cornelius Croly from his missionary oath, owing to illness (f. 11).

(g) Formula of oath prescribed by the Sacred Congregation of Propaganda Fide and Apostolic Brief dated 20 July 1660, to be taken by students of pontifical colleges. This was never taken by Irish College students under Jesuit administration, but is the same as that taken in 1773 by student no. 142 below (f. 12).

(h) 258 oaths taken by 142 students of the Irish College, Rome, between 1633 and 1773 (ff. 13-270).

The Oaths

The MS history contains a chapter on the oaths taken by the students. Broadly speaking, there were two different oaths the 'Missionary' oath, designated below by 'M', and the 'Viaticum' oath, designated by 'V'. The first Viaticum oath was that of Peter Arthurs (Petrus Arthurus) of Limerick in 1660. A change was made in the formula of the Missionary oath in 1662. Three sample oaths are given in full after the list of students. Four oaths with special formulae are also given. Apart from these four, the remaining oaths are, with unimportant variations,¹ all of the same form as the three sample oaths. After 1653, it is rare to find any place of origin of the student concerned. The earlier oaths mention the place where the oath was sworn—'in sacello domestico Sancti Ignatii apud domum professam Societatis Jesu', 'in sacello domestico Collegii Ludovisiani', or simply 'Romae'. It is not possible to say how many oaths are missing: that of Blessed Oliver certainly is. There is no oath of Hugh MacKean, but he may not have taken any.

List of Students of the Irish College, Rome, in the Seventeenth and Eighteenth Centuries

1. Rogerius Dyermitius. See oath below.
2. Patricius Arcerus (Ferns). M Easter Sunday 1635, f. 14.
3. Donatus Brouder (Clonfert). M Easter Sunday 1635, f. 16.
4. Ioannes Moriartus (Meath). M Easter Sunday 1635, f. 17.
5. Lucas Plunketus (Meath). M 8/IX/1638, f. 18.
6. Ioannes Russell (Cork). M 2/II/1640, f. 19.
7. Mauritius Wardeus (Raphoe). M 6/I/1642, f. 20.
8. Ignatius Telingus (Armagh). M 6/I/1642, f. 21.
9. Patritius Batheus (Armagh). M 6/I/1642, f. 22.
10. Richardus Stafford (Ferns). M 6/I/1642, f. 23.
11. Gulielmus Berginus (Ossory). M 25/X/1643, f. 24.
12. Matthias Ballus (Dublin). M 25/X/1643, f. 25.
13. Christopherus Clearke (Dublin). M 25/X/1643, f. 26.
14. Petrus Pippardus (Armagh: Drogheda). M 5/II/1645, f. 27.

¹ Cf. below some of the later variations of the sample-formula of Roger Dyermitius.

15. Iacobus Goegh (Waterford). M 1646, f. 28.
16. Thomas Lutrellus (Dublin). M 21/X/1646, f. 29.
17. Ioannes a Lapide, alias O Clochosa (Limerick). M 15/VIII/1647, f. 30.
18. Ioannes Brenanus (Kilkenny). M 29/VI/1650, f. 31.
19. Petrus Valesius (Kilkenny). M 29/VI/1650, f. 32.
20. Robertus Strangeus (Waterford). M 29/VI/1650, f. 33.
21. Iacobus Staffordus (Wexford). M 15/VIII/1653,² f. 34.
22. Richardus Quin. M 17/III/1655, f. 35.
23. Patritius Ledvigius. M 4/IV/1655, f. 36.
24. Iacobus Cusacke. M 17/III/1655, f. 37.
25. Ronanus Maghinus. M 2/III/1655, f. 38.
26. Ioannes Crevaeus (Limerick). M 8/IX/1656, f. 39. See special oath below.
27. Ioannes Plunkettus. M 8/IX/1656, f. 40.
28. Petrus Arthurus.³ V 13/XI/1660, f. 43. M 26/V/1661, f. 46.
29. Petrus Crevaeus. V 13/XI/1660, f. 44. M 26/V/1661, f. 47.
30. Iacobus de Striche.⁴ V 15/XII/1660, f. 45. M 26/V/1661, f. 48.
31. Andreas Plunkettus.⁵ M 25/VIII/1662, f. 49.
32. Iacobus Rely. V 4/X/1662, f. 50. M 25/III/1663, f. 51.
33. Odoardus Ciamberlinus. V 28/VIII/1663, f. 52. M 8/XII/1663, f. 53.
34. Iacobus Brenanus. V 18/V/1664, f. 54. M 8/IX/1664, f. 55.
35. Philippus Reilij. V 15/III/1665, f. 58. M 8/IX/1665, f. 56.
36. Patricius Gouldeus. V 19/II/1665, f. 57. M 15/III/1665, f. 59.
37. Paulus Higinus. V 31/XII/1666, f. 60. M 8/XII/1667, f. 70.
38. Thomas Desius. V and M 1/I/1667, ff. 61, 63.
39. Iacobus Simons. V 6/XI/1667, f. 65. M 1/V/1668, f. 72.
40. Ioannes MacEganus, sacerdos. V 7/XII/1667, f. 66. M 8/XII/1667, f. 68.
41. Thomas Rochefort. V 10/XII/1667, f. 71. M 1/V/1668, f. 73.
42. Henricus Ludovicus Hugonius. V 24/X/1668, f. 74. M 11/VIII/1669, f. 85.
43. Ioannes Baptista Matthaëi. V 24/X/1668, f. 76. M 11/VIII/1669, f. 84.
44. Iacobus Latinus. V 31/X/1668, f. 78. M 11/VIII/1669, f. 83.
45. Patricius Kiernan. V 13/XI/1668, f. 80. M 11/VIII/1669, f. 82.
46. Ioannes Dalaëus. V 6/I/1669, f. 81. M 11/VIII/1669, f. 86.
47. Gulielmus Everardus. V 2/XII/1670, f. 87. M 26/III/1671, f. 89.
48. Andreas de Burgo. V 2/XII/1670, f. 88. M 26/III/1671, f. 90.
49. Iacobus Meara.⁶ V 30/III/1672, f. 91. M 14/XI/1672, f. 92.
50. Carolus O Molloy. V and M 29/VI/1675, ff. 94, 93.
51. Gerardus Tellinus. V and M 29/VI/1675, ff. 96, 95.
52. Simon Rochefort. V and M 15/VIII/1676, ff. 98, 97.
53. Franciscus Russell. V and M 16/IX/1676, ff. 100, 99.
54. Michael Plunkettus. V and M 8/IX/1677, ff. 102, 101.
55. Philippus Tyrellus. V and M 8/IX/1677, ff. 104, 103.
56. Ioannes Nugentius. V and M 2/II/1679, ff. 106, 105.
57. Thomas Tellinus. V and M 15/V/1681, ff. 108, 107.
58. Lucas Ussherius. V and M 13/XI/1682, ff. 110, 109.

² 'In sua admissione'.

³ Native of Limerick, states M. First V.

⁴ 'Stretchius' in M.

⁵ No V. First example of revised M.

⁶ 'Iuramentum (M) emissum 21/XI/1672'. 'de Meara' in M.

59. Thomas Dryling. V 21/VII/1683,⁷ f. 112. M 21/VI/1683, f. 111.
60. Hugo Matthaeus. V and M 2/II/1684, ff. 114, 113.
61. Richardus Malony. V and M 3/V/1684, ff. 116, 115.
62. Iacobus Eustachius. V and M 1/XI/1684, ff. 118, 117.
63. Robertus Plunkettus. V and M 3/V/1685, ff. 120, 119.
64. Richardus Shortall, sacerdos. V and M 8/XII/1685, ff. 122, 121.
65. Iacobus Lutrell. V and M 8/XII/1685, ff. 126, 125.
66. Henricus Dromgool. V and M 1/XII/1686, ff. 128, 127.
67. Edmundus Everardus. V and M 1/XII/1686, ff. 130, 129.
68. Carolus Lavery. V and M 16/IX/1691, ff. 132, 131.
69. Ioannes Maguier. V and M 15/VIII/1692, ff. 134, 133.
70. Daniel Cahil. V and M 15/VIII/1692, ff. 136, 135.
71. Franciscus Russell. V and M 25/III/1693, ff. 138, 137.
72. Aeneas O'Driscoll. V and M 25/III/1693, ff. 140, 139.
73. Gualterus Castellanus. V and M 3/V/1694, ff. 142, 141.
74. Bartholomeus Read. V and M 16/IX/1694, f. 143rv.
75. Ioannes Gargan. See special oath below. V and M 8/IX/1699, ff. 147, 146.
76. Daniel O'Connor. V and M 8/IX/1699, both on f. 148.
77. Bernardus Matthaeus. V and M 5/I/1701, ff. 151, 150.
78. Patricius O'Toole. V and M 6/I/1701, ff. 153, 152.
79. Cornelius Crouly. V and M 6/I/1701, both on f. 154.
80. Thomas Dowdall. V and M 8/IX/1702, ff. 156, 155.
81. Carolus Macarty. V and M 25/III/1703, ff. 158, 157.
82. Edmundus Magrath. V and M 31/VII/1706, f. 159.
83. Hugo O'Reilly. V and M 8/IX/1703, ff. 162, 161.
84. Donatus O'Hederman. V 29/V/1707, M 24/IV/1707, f. 163.
85. Iacobus Cusack. V and M 8/IX/1709, ff. 166, 165rv.
86. Hyacanthus Bodkin. V and M 8/IX/1709, ff. 168, 167.
87. Christophorus Cruice. V and M 8/IX/1709, ff. 170, 169.
88. Ioannes Daly. V and M 2/II/1711, ff. 172, 171.
89. Constantinus O'Neill. V and M 1/V/1712, ff. 174, 173.
90. Michael Tyrrellus. V and M 29/VI/1712, ff. 176, 175.
91. Mathias fforstal. V and M 29/VI/1712, ff. 178, 177.
92. Iacobus Gallagher. V and M 15/VIII/1717, ff. 180, 179.
93. Ioannes Hanly. V and M 15/VIII/1717, ff. 182, 181.
94. Iacobus Ferrall. V and M 8/IX/1718, f. 183.
95. Cornelius Bohilly. V 6/XI/1718, M 1/XI/1718, both f. 185.⁸
96. Bernard McDermott. V and M 17/III/1719, f. 189v.
97. Rochus MacMahon, alias Matthei. V and M 4/XII/1719, ff. 191, 190.
98. Dionysius Cullinane (Cork). See special M oath below.
99. Richardus Reynolds.⁹ V and M 6/VII/1721, f. 194.
100. Georgius Pippard.¹⁰ V and M 15/VIII/1721, f. 198.
101. Ioannes Stafford.¹¹ V and M 13/XI/1721, f. 200.

⁷ Possibly V date was also, as M, 21/VI/1683 (feast of Saint Aloysius).

⁸ And again on f. 187 there is a duplicate of each, under 6/XI/1718.

⁹ 'Filius D. Patricii Reynolds et D. Mariae Ferrall'. On f. 196 M and V are repeated under the same date. On f. 197v is the note: 'Richardus Renolds iuramentum replicatum, confirmare voluit pro sua devotione'.

¹⁰ 'Filius Christophori Pippard et Delphinae Deas'. Both M and V are shorter than usual, but promise the same things.

¹¹ Slight variations in both M and V.

102. Henricus Marshall. V and M 6/V/1723, f. 202.¹²
103. Thomas Stritch. V and M 25/VIII/1725, f. 204.
104. Petrus Crevaeus. V and M 8/XII/1727, f. 206.
105. Antonius Mac Mahon, V and M 2/II/1728, f. 208.
106. Gulielmus Dulany. V and M 15/VIII/1728, f. 210.
107. Bartholomaeus Fagan. V and M 15/VIII/1728, f. 212.
108. Constantinus Cassidy. V and M 15/VIII/1730, f. 213.
109. Iacobus Reynolds. V and M 8/XII/1731, f. 215.
110. Edmundus Hacket. V and M 8/XII/1731, f. 217.
111. Ambrosius Maddin. V and M 1/I/1732, f. 219.
112. Matthias Kelly.¹³ V 15/VIII/1733, f. 221.
113. Ioannes Doyle. V and M 15/VIII/1734, ff. 223, 222.
114. Terentius Gallagher. V and M 8/IX/1736, f. 224.
115. Bernardus Connor. V and M 13/XI/1738, f. 226.
116. Ioannes Creveus.¹⁴ V and M 8/XII/1739, ff. 229, 228.
117. Henricus Nowlan.¹⁵ V and M 8/XII/1740, f. 230.
118. Thomas Bourk. V and M 15/VIII/1743, ff. 233, 232.
119. Carolus Reilly. V and M 15/VIII/1743, ff. 235, 234.
120. Iacobus White. V and M 8/XII/1743, f. 236.
121. Iacobus Tyrrellus. V and M 8/XII/1744, f. 238.
122. Gulielmus Reynolds. V and M 8/XII/1745, ff. 240, 239.
123. Dominicus Farrell Gallagher. V and M 2/II/1748, ff. 242, 241.
124. Marcus McLoughlin. V and M 21/V/1752, ff. 243r, 244v.
125. Gulielmus Doyle. V and M 21/V/1752, ff. 246v, 245r.
126. Henricus Burke. V and M 10/VI/1753, ff. 247r, 248v.
127. Edmundus Fitzgerald. V and M 10/VI/1753, ff. 250v, 249r.
128. Iacobus Grehan. V and M 18/VIII/1758, f. 251.
129. Simon Aloysius Herbert.¹⁶ M 17/VIII/1758, f. 252.
130. Henricus Sweetman. V and M 18/VIII/1758, ff. 254, 253.
131. Dionysius O'Timony. V and M 3 Kal. Sept., 1758, f. 255.
132. Iacobus Reily. V and M 8/IX/1758, f. 257.
133. Iacobus Barry. V and M 6/IV/1760, f. 258.
134. Patricius Ferrall. V and M 21/IX/1761, f. 259.
135. Gulielmus Phelan. V and M 25/VIII/1762, f. 260.
136. Thomas Costello. V and M 18/IX/1762, f. 261.
137. Valentinus Bodkin. V and M 25/VII/1764, f. 263.
138. Thomas Keating. V and M 25/VII/1764, f. 264.
139. Thomas Flinn. V and M 9/VI/1765, f. 265.
140. Michael Macnamara. V and M 10/VI/1770, f. 266.
141. Eduardus Dominicus Kennedy. V and M 10/VI/1770, f. 268.
142. Antonius O'Donnellus. See special M oath below.

¹² Unsigned.

¹³ No M.

¹⁴ Duplicate V on f. 228v.

¹⁵ Is he the 'Henricus Stanislaus Nowlan' mentioned above p. 68 (Liber XII, (c))?

¹⁶ No V.

Formulae of Oaths as normally taken by students

1. *Oath of Roger Dyermitius, 1633 (Liber XII, f. 13).*

Ego Rogerius Dyermitii Seminarii Hybernorum de Urbe alumna, considerans divina erga me beneficia, et illud in primis quod me ex patris haeresi elaborante eduxerit, et ecclesiae suae Catholicae membrum effecerit, cupiensque tantae Dei misericordiae non penitus me ingratum praebere, statui totum me divinae eius famulatui in quantum possum pro fine huius seminarii exequendo offerre; quare promitto iuroque omnipotenti Deo, Beatissimae Virgini Mariae et Sancto Patricio¹⁷ me animo paratum esse ac semper futurum¹⁸ ut suo tempore sacros ordines suscipiam,¹⁹ et in Hyberniam ad proximorum animas lucrandas revertar quandocumque superioribus huius seminarii, aut praelatis regularibus (si Deo placuerit me ad aliquam religionem vocare), pro sui instituti ratione, illud mihi praecipere visum in Domino fuerit; interim vero dum hic vixero, promitto me quiete ac pacifice victurum et seminarii constitutiones regulasque pro virili meo observaturum, nec dicturum aut moliturum nec agendum aliis persuasurum quod vel pacem vel disciplinam domesticam perturbaturum existimem. Sic spondeo, sic iuro, et voveo, ita Deus adiuvet et haec sancta Dei evangelia.

Rogerus Dyermitii.

2. *First 'Viaticum' oath (Liber XII, f. 43).*

Ego infrascriptus collegii Ibernorum de Urbe alumnus ante admissionem legi regulas omnes eiusdem collegii, et in particulari regulam secundam capitis primi, et clare intellexi nullum a collegio viaticum in discessu mihi deberi, et iuratus promitto me nullum tanquam iure quocumque mihi debitum aliquando postulaturum. In cuius rei fidem hisce subscripsi, die 13mo mensis Novembris 1660.

Petrus Arthurus.

3. *First exemplar of revised form of 'Missionary' oath (Liber XII, f. 49).*

Ego Andreas Plunkettus, collegii Hibernorum de Urbe alumnus, considerans divina erga me beneficia, et illud in primis quod me ex patria haeresi laborante eduxit, et ecclesiae suae Catholicae membrum effecit, cupiensque tantae Dei misericordiae non penitus me ingratum praebere, statui totum me divinae eius famulatui, in quantum possum, pro fine huius collegii assequendo offerre; et promitto ac iuro omnipotenti Deo me suo tempore sacros ordines suscepturum, et in Hyberniam ad proximorum animas lucrandas sine mora postquam ex hoc collegio discessero reversurum; nisi praepositus, vel vicarius generalis Societatis

¹⁷ Later oaths add: 'Sancto Ignatio et toti curiae celesti' (after 'Sancto Patricio').

¹⁸ Some later oaths add after 'futurum'; 'quantum sanctissima eius gratia me adiuverit', the first to do so being John Brenan (1650).

¹⁹ At least twenty-seven oaths omit the words 'ut suo tempore sacros ordines suscipiam'; a few were the oaths of students who were already priests.

Jesu pro tempore differendum id in Domino iudicaverit; interim vero dum hic vivo promitto me quiete et pacifice victurum, et collegii constitutiones regulasque pro meo virili observaturum.

Romae, die 25^o Augusti

Anno Domini 1662.

Special Oath-Formulae

1. *The oath of John Crevaeus (Liber XII, f. 41).*

Ego Ioannes Crevaeus Hibernus limericensis, Domini Petri Crevaei filius, collegii Ludovisiani Hibernorum de Urbe quondam alumnus, agnosco et per praesentes litteras notum facio me in dicto collegio studiis operam dedisse per annos duos et sex menses, ac toto eo tempore sumptibus collegii more ceterorum alumnorum sustentatum fuisse. Iam cum gravibus de causis a patre revocatus in Hiberniam proficiscar, memor conscientiae et obligationis meae, si contingat me sacros ordines iuxta institutum dicti non suscepturum, sed statum coniugalem electurum, promitto revdo. patri rectori dicti collegii ac fidem meam per has praesentes obstringo, me soluturum expensas totius dicti temporis mecum factas, pro rata septem scutorum in singulos menses; quae conficiunt summam scutorum ducentorum ac decem sive librarum sterlingarum quinquaginta duarum, et scutorum duorum. In cuius rei fidem hisce subscripsi ac sigillum apposui. Romae, 20 Octobris 1658.

Ioannes Crevaeus.

2. *The oath²⁰ of John Gargan (Liber XII, f. 145).*

Ego infrascriptus filius Patritii Gargan et Eleanorae Smith coniugum, dioecesis Kilmorensis in Hibernia, sub-diaconus, vixi per quinque vel circiter annos in Gallia, per tres scilicet in urbe Andegavensi, in qua pro captu meo philosophiae et rhetoricae operam dedi; habitavi cum Domino Grandet, pastore ecclesiae sanctae Crucis in eadem urbe. Vixi quoque Parisiis per duos fere annos in seminario Domini Baillie, advocati Catholici, in qua urbe postquam clericalem tonsuram accepi, ad minores ordines sacrumque subdiaconatus ordines [*sic*] promotus sum; nunc Deo ita volente anno 1697, die vero Novembris 20, intravi in Collegium Hibernorum de Urbe, agens annum 26 aetatis meae.

Ioannes Gargan.

3. *The oath of Denis O Cullinane (Liber XII, f. 192).*

Omnipotens sempiternae Deus, ego Dionysius O Cullinane, Hibernus, diocesis Corcagiensis, et undecumque divino tuo conspectu indignissimus, fretus tamen pietate ac misericordia inf[an]ita, et impulsus tibi serviendi desiderio imo divinae maiestati tuae coram sacratissima Virgine Maria

²⁰ Or, more accurately, the 'sworn statement' of John Gargan, presuming that he did actually swear to the truth of the statement.

et civitate tuae celesti universae, me postquam ad sacros ordines promotus fuero sine mora rediturum ad Hiberniae regnum, iuxta mentem Summi Pontificis, nisi aliter ipsi Sanctissimo Domino Christi Vicario visum fuerit. Quapropter a tua immensa bonitate per Iesu Christi sanguinem peto suppliciter ut hoc meum iuramentum in odorem suavitatis admittere digneris, et ut largitus es adhuc promittendum et iuvandum sic aliam ad reddendum, implendum et perficiendum gratiam uberem largiaris. Amen.

Datum Romae in sacello collegii Ludovisiani Hibernorum die prima Aprilis 1720. Idem qui supra,

Dionysius O Cullinane, manu propria.

4. *The oath of Anthony O'Donnell (Liber XII, f. 270)*

Ego Antonius O Donnellus, filius Iacobi O Donnelli, diaecesis Killallensis, plenam habens instituti huius collegii notitiam, legibus, et constitutionibus ipsius quas iuxta superiorum explicationem amplector, me sponte subjicio, easque pro posse observare promitto.

Insuper spondeo, et iuro quod dum in hoc collegio permanebo, et postquam ab eo quocumque modo, sive completis sive non completis studiis exiero, nullam religionem, societatem, aut congregationem regularem, sine speciali Sedis Apostolicae licentia vel Sacrae Congregationis de Propaganda Fide, ingrediar, neque in earum aliqua professionem emittam.

Spondeo pariter, et iuro, quod volente Sacra Congregatione de Propaganda Fide, vel Eminentissimo pro tempore huius collegii, regnique Hiberniae Protectore, statum ecclesiasticum amplectar; et ad omnes sacros, etiam presbyteratus, ordines, cum superioribus visum fuerit, promovebor.

Item voveo et iuro quod sive religionem ingressus fuero, sive in statu saeculari permansero, si intra fines Europae fuero, quolibet anno, si vero extra, quolibet biennio, mei ipsius, mei status exercitii et loci, ubi moram traxero, Sacram Congregationem de Propaganda Fide certiorabo.

Voveo praeterea et iuro quod iussu praedictae Congregationis de Propaganda Fide, vel Eminentissimi pro tempore Protectoris, sine mora in provinciam meam revertar, ut ibi perpetuo in divinis administrandis laborem meum ac operam pro salute animarum impendam: quod etiam praestabo, si cum praedicto Sedis licentia religionem, societatem aut congregationem regularem ingressus fuero, et in earum aliqua professionem emisero.

Denique voveo et iuro me praedictum iuramentum eiusque obligationem intelligere, et observaturum iuxta declarationes factas a Sacra Congregatione de Propaganda Fide, et Brevi Apostolico roboratas sub die vigesimo Iulii 1660. Sic me Deus adiuvet, et haec sancta Dei Evangelia.

Ego qui supra, Antonius O'Donnell, subscripsi
iuratus manu propria, hoc die 10 Iunii 1773.

FERNS DIOCESAN STATUTES, 1722

Edited by
REV. PATRICK J. CORISH

The statutes printed here were issued on 17 April 1722 by John Verdon, bishop of Ferns from 1709 to 1728. The text depends on two manuscript copies in the Franciscan Library, Killiney (MS C 105), which originally belonged to the Franciscan house in Wexford. One, which I have designated A, is a twelve-page document (the last two pages being blank), approximately 12" by 7½". The other, B, is made up as a small booklet of thirty-eight pages, c. 6" by 4", the last three pages of which are blank.

The manuscripts are obviously several removes from the original. A note at the end of A makes it clear that it was written after 1745, the year Nicholas Sweetman became bishop. Both give a very much corrupted text. The scribe of B added at the end a note in English:

Dear reader, be pleased to excuse the clark for the faults committed therein: for upon my word I could not well avoid them, because the exemplar I used in writing of this was full of errors, and verry grose ones.

The manuscripts are independent copies, however, having few if any errors in common, and where both give the full text it is usually possible to reconstruct the original fairly accurately. The scribe of B at times resorts to paraphrase, especially towards the end, apparently despairing of his exemplar, and a few individual words in passages contained in A only have defied emendation. Fr Seamus Creighton of Summerhill College, Sligo, has informed me that no copy of these statutes is to be found in the Propaganda Archives. Possibly no copy was ever sent to Rome; or if sent, it was lost on the way.

Comparison with earlier statutes is another help in restoring the text. From the beginning of the seventeenth century many synods were held in Ireland to promulgate the Tridentine law and where necessary adapt it to Irish conditions. In the text of Bishop Verdon's statutes there is one explicit reference to the council of Trent. Echoes of the Tridentine reform-decrees are so numerous that it would be impossible to list them individually.

There is one explicit reference to the national synod of 1670, and several to the synod of the province of Dublin in 1685. I have noted further instances where legislation from these synods is repeated without explicit reference to them. References to at least four other local synods are so clear that it must be concluded that the bishop had the text of their decrees before him, that is that in all he used directly at least six previous local synods. They are:

1. **Provincial synod of 1614.** Decrees printed in *Constitutiones Provinciales et Synodales ecclesiae Metropolitanae et Primatialis Dublinensis*, Dublin 1770, pp. 1-74, and reprinted in Moran, *History of the Catholic*

Archbishops of Dublin since the Reformation, Dublin 1864, pp. 439-63. I have cited from this latter as being the more accessible, as follows: *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*.

2. **National synod of 1670.** Decrees in Moran, *Memoir of the Venerable Oliver Plunket*, ed. 2, Dublin 1895, pp. 132-4, cited at *Statuta . . . ab archiepiscopis et episcopis*, 1670, Moran, *Oliver Plunket*.

3. **Provincial synod of 1685.** Decrees in *Constitutiones*, pp. 82-88, cited as *Acta . . . in concilio provinciali*, 1685, *Constitutiones*.

4. **Dublin diocesan synod, 1686.** Decrees in *Constitutiones*, pp. 89-112, cited as *Statuta pro dioecesi Dublinensi*, 1686, *Constitutiones*.

5. **Provincial synod of 1688.** Decrees in *Constitutiones*, pp. 124-27, cited as *Acta . . . in concilio provinciali*, 1688, *Constitutiones*.

6. **Dublin diocesan synod, 1689.** Decrees in *Constitutiones*, pp. 127-28, cited as *Acta . . . in synodo dioecesana*, 1689, *Constitutiones*.

There seems to be nothing which might be regarded as a direct citation from the provincial synod of 1640 (*Constitutiones*, pp. 75-79, Moran, *Archbishops*, pp. 463-65), but Bishop Verdon may very well have possessed a copy of its decrees.

Constitutiones dioecesis Fernensis¹

1. Pastores sint semper memores suae vocationis, seipsos bonorum operum praebeant exemplum, opere et sermone gregem pascentes, charitate fraternitatis invicem diligentes, benignitatem et patientiam omnibus ostendentes. Harum constitutionum copiam intra semestre singuli habeant sub poena suspensionis latae sententiae Ordinario reservatae, saepius legant et diligenter observent ad Dei gloriam et animarum salutem.

2. Nullus pastor discedat a suscepta animarum cura, nisi prius in officio integrum annum compleverit; expressam Ordinarii licentiam obtineat, quem sex mensibus antequam discedat admoneat, ut de alio provideat; nec quisque parochorum a suo praecinctu discedat nisi deputato prius alio sacerdote idoneo qui curae advigilet; quodsi ultra biduum abfuturus sit licentiam ab Ordinario ob graves et justas causas obtineat.

3. Singuli altare lapideum habeant consecratum, tribus mappis mundis vestitum; calicem ex argento nitidum; pixidem argenteam; corporalia, purificatoria, alba, et reliquae vestes sacerdotales, aliaque paramenta altaris sint semper integra, munda, et diligenter custodita.²

4. Unusquisque habeat Missale, Rituale, Breviarium, et aliquos libros suo muneri congruos de casibus conscientiae et doctrina christiana tractantes; horas canonicas studiose ac devote recitent, sacras Scripturas ac libros spirituales saepe ac attente legant; honestatem clericalem in

¹ The title in MS B is: 'Statuta, decreta, et ordinationes dioecesis Fernensis anno Domini 1722'. The reference to 'harum constitutionum' in no. 1 below suggests that the title as printed, from MS A, is more likely to have been the original one.

² Cf. *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, p. 445.

veste ostendant. Iram, indignationem, rixas, contumelias, et turpem sermonem caveant; tabernas et caupones evitent nisi necessitatis causa, ac itineris, ubi modeste maneant, ac cito exeant. Et quoties parochus de villa in villam intra suum districtum progreditur palam examinet unum aliquem illius domus in qua diversatur de rebus ad christianam vitam spectantibus.³

5. Sacerdotes ne pro aliis fide jubeant, nec improborum conversationibus intersint, nisi quando ipsorum pia opera sint ibi necessaria; nec pro latronibus et improbis hominibus apud magistros vel magistratus aut alios intercedant, quamvis apud Deum injuste oppressos et contumeliam passos in quantum possunt faveant; curae pauperum et miserabilium charitatis affectu semper invigilent. Cum pastorum aliquis e vita discedat, singuli superstites pro ipsius anima quinquies, et pro episcopo decies sacra misteria quamprimum celebrent; et saepe ipsorum memoriam ad altare habebunt, ac infra octavam Omnium Sanctorum semel pro defunctis episcopis et sacerdotibus, et semel pro laicis hujus dioecesis celebrent.

6. Nullus pastor sollicitet populum ad erogandas elemosinas alicui de cujus conditione certam notitiam et testimonium non habeat. Tales de vita et moribus bonam famam habentes charitativo populi subsidio non exspectata Ordinarii licentia commendentur, qui talia charitatis officia pastorum pietati ac prudentiae relinquit, et nativos temporum iniuria ad paupertatem redactos curae pastorum ac diligentiae commendat.

7. Pastores ecclesiarum diebus dominicis ac festivis moneant populum ut orent pro statu ecclesiae et pro incolumitate superiorum; praeterea spiritualem et temporalem necessitatem patriae, parentum ac benefactorum precibus populi commendent, et privatos etiam nominatim, in gravi periculo constitutos, ac recenter defunctos; sed schedulas nominum diebus singulis in altari legendas servant.

8. Pastores ecclesiarum singulis diebus dominicis ac festivis summarium credendorum et agendorum iuxta praescriptam in dioecesi formulam immediate post evangelium clara et intelligibili voce ac distincte legant, nisi hujus loco unum vel alterum punctum christianae doctrinae explicaverint, vel brevem aliquam exhortationem habuerint, ita tamen ut qui mense integro in alterutra ex consuetis stationibus praefatam lectionem negligenter praetermiserit latae sententiae suspensione Ordinario reservata sit eo ipso irretitus.⁴

9. Curent parochi ut in singulis parochiis sit aliquis qui catechismum doctrinae christianae doceat,⁵ et ut ipsi huic muneri sedulo incumbant;⁶ praesertim diebus dominicis et festivis fidei rudimenta et obedientiam erga Deum et parentes pueros diligenter doceant, ad hoc commonente

³ Ibid., p. 442.

⁴ Cf. *Acta . . . in concilio provinciali*, 1688, no. 6, *Constitutiones*, p. 126.

⁵ Cf. *Statuta pro dioecesi Dublinensi*, 1686, no. 2, *Constitutiones*, p. 89, where the duty is imposed on the 'magister scholae'.

⁶ A reads: 'eique ipsi huic muneri sedulo incumbant'. B reads: 'aut unusquisque ipsi huic muneri incumbent'.

sacra Tridentina synodo,⁷ censuris compellendos si opus sit; et quadagesimali praecipue tempore suos parochianos examinent, et ad sacramenta paschalia non nisi sufficienter instructos admittant.

10. Significetur populo nemini licere ex solo medicorum praescripto carnes et ova diebus ab ecclesia prohibitis manducare extra morbi discrimen, non habita Ordinarii, aut in ipsius absentia parochi, licentia; et moneant abstinendum esse a carnibus in festo S. Marci Evangelistae, nisi venerit in hebdomada Paschae vel in die dominica,⁸ et ab ovis singulis feriis sextis in quibus occurrit jejunium de praecepto,⁹ et a lacticiniis feria 4ta Cinerum, feria 4ta Majoris Hebdomadae, feria sexta in Parasceve; item monendi sunt temporis quo prohibetur solemnitas nuptiarum, nempe a dominica prima Adventus usque ad Epiphaniae diem inclusive, et a feria 4ta Cinerum usque ad dominicam in Albis.

11. Parochi admoneant populum diebus dominicis jejuniis ac festorum quae infra hebdomadam immediate sequentem servari debent.¹⁰ Festa autem hic subjiciuntur:¹¹

Januarii	Junii
1 Circumcisio Domini	24 Nativitatis Joannis Baptistae
6 Epiphania Domini	29 Ss. Petri et Pauli
31 S. Edani Episcopi	Julii
Februarii	25 S. Jacobus Apostolus
2 Purificatio B.M.V.	26 S. Annae
24 S. Mathias	Augusti
Martii	10 S. Laurentii
17 S. Patricii	15 Assumptio B.M.V.
19 S. Josephus	24 S. Bartholomei
25 Annuntiatio B.M.V.	Septembris
Maii	8 Nativitatis B.M.V.
1 S. Phillipi et Jacobi	21 S. Mathei Apostoli
Ascensio Domini	29 Dedicatio S. Michaelis
2da et 3ta feria Pentecostes	October
Festum Corporis Christi	28 Ss. Simon et Juda

⁷ Sess. xxiv, cap. 4 de reformatione.

⁸ *Statuta . . . ab archiepiscopis et episcopis*, 1670, no. 4, Moran, *Oliver Plunket*, p. 132.

⁹ Cf. *Acta . . . in synodo dioecesana*, 1689, no. 3, *Constitutiones*, pp. 127-8; for detailed legislation on fast and abstinence see *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, pp. 461-3.

¹⁰ *Ibid.*, p. 442.

¹¹ The list given *ibid.*, p. 459 adds the feasts of St Mark (25 April), St Barnabas (11 June), St Mary Magdalen (22 July), St Luke (18 October) and St Martin (11 November), and omits St Aidan (diocesan patron of Ferns), and Ss. Joseph, Anne, and Sylvester. A marginal note in the manuscript of the 1614 Statutes states that these three were later added.

A notable omission in the list printed above is that of Monday and Tuesday of Easter Week. This must be due to an oversight of the copyists.

November	25 Nativitas Domini
1 Festum Omnium Sanctorum	26 S. Stephani
30 S. Andreas	27 S. Joannis Evangelistae
December	28 Ss. Innocentium
8 Conceptio B.M.V.	31 S. Sylvester Papa
21 S. Thomae Apostoli	

His conjunge cujuscunque parochiae praecipuos patronos.

12. Quilibet parochus habeat olea sacra ante dominicam 2dam post Pascha; et pro baptismo aliisque sacramentis administrandis a pauperibus nihil exigat, ab aliis autem quod sponte offertur vel quod laudabili consuetudine ad honestae sustentationis subsidium praestari solet. Sed cum Summi Pontifices ecclesiae ministris providere cupientes decreverint portionem dictam canonicam quartam, scilicet funeralium seu mortuorum, de legatis relictis ecclesiis vel aliis piis locis suae dioecesis episcopo solvendam, quartamque rectori ecclesiae in qua quis sepulturam deligit, dempta quarta parte quae episcopo competit, hanc [. . .] parochus sibi liceat vindicare.¹²

13. Quilibet parochus librum habeat in quo singulorum baptizatorum necnon utriusque parentis ac patrinatorum ac matrinarum nomina et cognomina, diem et horam nativitatis baptizati describat; et ut ejusmodi descriptio ubique conformiter fiat, ab omnibus pastoribus servetur forma sequens: Ego N. pastor baptizavi N.N., filium N.N. conjugum, natum anno Domini et die mensis circa horam . Vel si alio nomine susceperint illud exprimatur.

14. Doceant parochi frequenter suos parochianos baptismum a laicis, sive masculis sive feminis, in casu necessitatis ministrari posse ac debere, et singula ad baptismum necessaria seu requisita clare ac distincte explicent, ita ut facile omnes intelligant aquae naturalis perfusione super parte nuda, et formae pronuntiatione, hujusmodi sacramentum conferri a baptizante.¹³ Cum aliquis sub conditione baptizandus est, hac forma utatur: N., si non es baptizatus, ego te baptizo, e contra si es baptizatus, ego te non baptizo etc. Et saepe a pastoribus vis et efficacia sacramentorum pro captu [. . .]¹⁴ et parentum explicetur, et omnes ritus sacramentales, maxime vero ipsae formae sacramentorum, distincte et attente cum debita reverentia pronuncientur.

¹² This very involved provision is far from clear, but the two manuscripts are in such close verbal agreement that it must be presumed they give the text of the archetype. As my colleague, Dr Denis O'Callaghan, pointed out to me, there seems to be some confusion between two separate dues, the 'quarta funeralium' and the 'portio canonica de legatis ad loca pia et ecclesias relictis episcopo solvenda'. In seventeenth-century Ireland the 'quarta funeralium' was the occasion of much dispute, as yet very inadequately studied. Cf. Olden, 'Episcopal Comments on the "Decreta pro recto regimine Ecclesiarum Hiberniae", 1635-6', above, p.5.

The last clause is certainly corrupt in the manuscripts. A reads: 'hanc de re nata parochus sibi liceat vindicare'. B reads: 'hanc a renato parochus sibi liceat vindicare'.

¹³ Cf. *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, p. 444.

¹⁴ This phrase, contained in A only, reads: 'pro captu jubentum et parentum'. I am unable to suggest a plausible emendation of 'jubentum'.

15. De peccato admoneantur parentes qui consentiant ad baptizandum infan-tem valide baptizatum, et cum infans conjugum baptizatur, alter fidem Catholicam profitetur, alter non, cum parochus talem infan-tem de consensu alterius baptizat, et certo sciat alterum conjugem postea curaturum ut infans jam secreto baptizatus rursum baptizetur, doceat quod conjux Catholicus tenetur conjugem suum monere quod filius fuerit jam baptizatus legitime.

16. Si ad confirmationis sacramentum administrandum venerit episcopus, pastores praemoniti subditos suos instruant de iis omnibus quae ad illud digne suscipiendum pertineant, necnon de multiplici utilitate ac effectibus ejusdem; moneant confessionem sacramentalem praemittendam a confirmandis si sint doli capaces; in patrilinos masculorum masculi, in matrilinas feminarum feminae assumantur, ne cognitio spiritualis intercedat quae matrimonium impediatur.

17. Nullus presbiter sive saecularis sive regularis in hac dioecesi confessiones audire praesumat nisi ab Ordinario idoneus judicatus et approbatus fuerit in scriptis; nec ad confessiones quemquam admittant qui non noverit scire et explicite credere fidei articulos, maxime autem praecipua fidei mysteria, quae sunt, Deum esse trinum in personis et unum in substantia; Filium 2dam in Trinitate personam Deum simul esse et hominem, pro salute generis humani passum, crucifixum, mortuum et sepultum; omnium in hac vita gestorum actuum rationem in districtu Dei judicio esse reddendam, ac poenam aut gloriam aeternam pro meritis ac demeritis post hanc vitam omnibus esse paratam.¹⁵ Caveant insuper sacerdotes tam saeculares quam regulares a temeritate absolvendi ab haeresi, aut quibuslibet aliis censuris, poenis, aut peccatis, a jure vel ab homine reservatis, aut dispensandi in quovis matrimonii impedimento, absque legitima facultate in scriptis habita, sub poena ad Ordinarii arbitrium infligenda.

18. Inquirant sacerdotes in suis districtibus de Catholicis qui ecclesiae bona possident, et quicumque laici habeant reliquias, ornamenta, calices, missalia, vel alia quaecumque ad ecclesias parochiales aliave pia loca quomodocumque spectantia. Admoneantur ea esse reddenda Ordinario, vel ipsius deputato, sub poena exclusionis ab ecclesiae sacramentis; item sub poena suspensionis latae sententiae ecclesiastici declarentur si quae talia habeant bona ad ecclesias suas non pertinentia.

19. Pastores sub initio quadragesimae populum admoneant de obligatione communionis paschalis cum proprio parochia, et quae ad talem communionem necessaria sunt doceant; nullosque etiam admittant fidei rudimenta ignorantes, et quod sub speciebus sacramentalibus contineatur non intelligentes; et saepe suos moneant de damnabili statu eorum qui raro ad sacramenta accedunt, et obligationem paschalem per aliquot annos negligunt; et tales post ternas secretas admonitiones si non resipiscant et ad ecclesiae obedientiam redeant, publice ac nominatim,

¹⁵ Cf. *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, p. 449.

habita prius ab Ordinario facultate, ab ecclesia separati declarentur.¹⁶ Et cum tam jure antiquo quam novo constet ad parochum pertinere communionem paschalem administrare, statuitur et ordinatur ut si quis sacerdos, sive saecularis sive regularis, etiam capellanus alicujus nobilis, hanc dare praesumpserit sine expressa parochi vel Ordinarii licentia, sit ipso facto suspensus et insuper puniatur ad arbitrium Ordinarii, ut anno Domini 1685 in provinciali concilio decretum fuit.¹⁷

20. Parochi deferentes sacrum viaticum ad aegros inculcare non omittant, data occasione, aegroti cubiculum accendentes, ut mensa vel tabula aliqua, nitida mappa vel alio mundo linteo honeste ornetur, in qua pixis collocari possit; et quoniam plerumque talia desunt, pastores aliqua secum habeant parata, et omnia in hujus sacramenti administratione ita tractentur ut populi devotio erga illud promoveatur.

21. Parochi sint diligentes circa infirmos, ut eos praeparent ad mortem, hortanturque ne ad extremum differrant confessionem, viaticum, et extremam unctionem, sed potius sensibus rationisque usu integris illud sibi administrari petant, ut ita uberiores eorum fructum percipiant. In dubio an is ad quem parochus advocatus est adhuc vivat, hac conditione in unguendo utatur: si es vivens, per istam sanctam unctionem etc. In una eademque aegritudine ad plures menses perdurante iterate conferri hoc sacramentum nemini debet. Aegroti debito tempore condendi testamenti admoneantur.

22. Omnes parochi toto conatu procurent ut clamores et vociferationes feminarum concomitantium corpora defunctorum impediuntur.¹⁸ Missa parochialis diebus dominicis et festivis nequaquam sit de requie sive exequialis pro defunctis. Pastores in suis respective parochiis omnibus injungant nullum favorem, opem, aut auxilium praebere latronibus aut publicae pacis perturbatoribus vulgo *Torys* dictis.¹⁹

23. Nemo se praesentet ad dimissorias litteras ad sacros ordines suscipiendos nisi debito vitae ac natalium testimonio munitus, et prius se sistat examini ad aliquot dies; a curis saecularibus se subtrahat et exercitiis spiritualibus vacet sub pio ac prudente direttore. Nullus parochus aut alius sacerdos, etiam approbatus ab Ordinario, sacramenta aut alia munia sacerdotalia parochis propria intra fines districtus alterius, non accendente proprii parochi vel Ordinarii licentia, ministrabit aut exercebit.²⁰ Vago vel ignoto sacerdote celebrare non licet, nisi ostensis testimonialibus litteris sui Ordinarii aut superioris.

24. Quilibet parochus in suis limitibus locum aliquem determinatum ac notum habeat, ad quem parochiani in casu necessitatis recurrere valeant, in quo aliquem statuatur qui opportune eum admoneat vel advenientes ad eum dirigat, nec ob ullam causam recuset adire infirmum mori-

¹⁶ *Acta . . . in concilio provinciali*, 1685, no. 13, *Constitutiones*, p. 86.

¹⁷ *Ibid.*, no. 14, pp. 86-7.

¹⁸ *Statuta . . . ab archiepiscopis et episcopis*, 1670, no. 5, Moran, *Oliver Plunket*, p. 132.

¹⁹ *Ibid.*, no. 9, p. 133.

²⁰ Cf. *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, p. 442

bundum. Commoda ac decentia loca pastores habeant ad sacra misteria diebus dominicis ac festivis populo celebranda, adeoque ad praecavendas irreverentias ac tollendos abusus, qui horum neglectu committi noscuntur, unusquisque in sua parochia sacellum habeat ad haec peragenda, prout antehac in provincialibus conciliis statutum reperitur.²¹

25. Observent pastores quod statutum fuit ab archiepiscopis et episcopis Hiberniae anno Domini 1670²² nullos regulares in posterum publice ad altare mendicare debere, nisi sint ex conventu in quo sint quatuor regulares, ex quibus duo sint ad minus sacerdotes, et facile non admittatur regularis ad quaestus publice faciendos nisi fuerit sacerdos ad celebrandum populo propter levamen et solamen parochorum; et tales pastores benigne recipiant si in suis parochiis mendicare consuescant.

26. Ad evitanda gravia damna et incommoda quae ex invalidis et illicitis sponsalibus ac matrimoniorum contractibus oriuntur, frequenter instruatur populus de natura et conditionibus matrimonialis contractus, a Deo instituti et sanctificati, et sciant ea quae debent praecedere, concomitari ac sequi talem maritalem conjunctionem; et quamvis sponsalia absente paracho sint valida ac servari debent, aequum tamen judicatur ut semper coram proprio paracho et duobus testibus contrahantur, ad efficacius occurrendum animarum perditioni ac damnationi. Aliis supra dictis incommotis quae sequuntur ex indebito matrimonii contrahendi modo, statuitur et ordinatur, prout antehac sancitum fuit in concilio provinciali anno Domini 1685, ut tam sacerdos ipse, sive saecularis sive regularis, assistens matrimonio, quam ipsimet contrahentes, absque expressa licentia Ordinarii aut parochi, sint ipso facto excommunicati excommunicatione Ordinario reservata.²³

27. Sponsalia non contrahant christianae doctrinae ignorantes, saltem orationem dominicam, salutationem angelicam, symbolum apostolorum, et decalogum; antea [. . .]²⁴ quam matrimonio jungantur parochi impedimenta matrimonii dirimentia et impediencia, saltem maxime obvia, subinde fidelibus declarent et explicant; et sciant sibi non licere vagorum hominum matrimoniis interesse sine Ordinarii licentia.

28. Nullus pastor matrimonio assistat in gradibus ab ecclesia prohibitis sine dispensatione ab Ordinario obtenta vel approbata, qui omnes facultates matrimoniales sibi reservat; et qui contracti sint sine ulla dispensatione vel cum dubia quadam dispensatione ab iis habita de quorum auctoritate ambigitur, admoneantur ut simul non cohabitent donec dispensationem obtineant vel ratam habeant ab Ordinario.

29. Pastor nullos matrimonialiter jungat non requisita parentum, tutorum, vel curatorum, si quos habent, consensu. Raptores feminarum, vel qui consilium, auxilium, vel favorem praebent, ipso facto excom-

²¹ *Acta . . . in concilio provinciali*, 1685, no. 7, *Constitutiones*, p. 85.

²² Moran, *Oliver Plunket*, no. 7, p. 133.

²³ No. 3, *Constitutiones*, p. 83. Cf. also *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, p. 451.

²⁴ This phrase is contained in A only, and the word between 'antea' and 'quam' is quite uncertain. A reading 'antequam' would seem to give sense.

municati declarantur.²⁵ Connubia Catholicorum cum aliis sectis improbanda sunt et evitanda. Catholici qui matrimonio conjuncti sunt coram parocho et testibus monendi sunt de peccato si rursus coram aliis conjungantur. Habeant singuli pastores librum in quo notabunt exacte diem, mensem, annum, necnon nomina et cognomina duorum ad minus testium qui matrimonii solemnitati adfuerunt. Ante matrimonium sponsalia tribus diebus festivis publicentur.

30. Cumque consuetudo illa adeundi conciones haereticorum et assistendi eorum baptismo necnon contrahendi matrimonium coram ministro haeretico sit scandalosa atque etiam juxta communem doctorum sententiam illicita, ideo omnino prohibetur ne ullus Catholicus in posterum adeat tales conciones, aut tali baptismo tamquam patrinus vel matrina assistat, vel coram ministro haeretico matrimonium contrahat. Et qui contra fecerit sciat se graviter peccare et casu Ordinario reservato irritum esse, ut antehac in proxime laudato concilio provinciali decretum fuit.²⁶

31. Pastores omnes haec omnia observent et nihil ad altare pronuncient quod populum non aedificet. In suis exercitationibus id potissimum doceant quod ad christianae fidei doctrinam et veram pietatem pertinet, quaeque omnibus scire necessarium ad salutem, annunciando cum brevitate et facilitate sermonis vitam quae quemlibet declinare et virtutes quas sectari oportet ut poenam aeternam evadere et caelestem gloriam assequi mereatur. Isthac adimplendo auxiliante Domino Jesu seipsos aliosque salvos facient. Amen.

32. Pastores eos casus Ordinario reservatos constitutionibus Fernensibus scire debent, eosque ibi videre licet. Episcopo reservantur sequentes anno Domini 1722:

1. Voluntaria et procurata domorum exustio. 2. Homicidium voluntarium. 3. Procuratio abortus sive animati sive non animati. 4. Percussio patris aut matris. 5. Profiteri vel exercere maleficia, veneficia, divinationes, ceteras artes magicas, non vero magos vel divinatores consulere. 6. Incestus intra gradum 2^{dm} consanguinitatis vel affinitatis. 7. Crimen falsariorum, quo intelliguntur falsi testes coram judice vel qui falsarii accedunt monetae. 8. Peccatum clerici, cui annexa est irregularitas. 9. Omnis excommunicatio major.

Juxta originale quod est penes Illmum Fernensem, qui et omnia in suprascriptis ordinationibus approbavit, exemplariaque a singulis animarum curatoribus haberi praecepit. Datum in loco refugii 17 Aprilis anno Domini 1722.²⁷

²⁵ *Acta . . . in concilio provinciali*, 1685, no. 12, *Constitutiones*, p. 86. Cf. also *Constitutiones . . . Dublinensis provinciae*, 1614, Moran, *Archbishops*, pp. 452-3.

²⁶ No. 9, *Constitutiones*, p. 85.

²⁷ MS A adds the further note: 'Modus absolvendi ab haeresi habetur in constitutionibus Illmi D. Sweetman. Similis modus habetur in 2^o tomo no. 292 La Croix'. On the next page there is in full the *Benedictio seminum et segetum* (*Rituale Romanum*, tit. ix, c. 3, no. 15, *Benedictio seminum et segetum in festo Nativitatis B.M.V.*).

MS B adds at the end of the text the note in English already cited in the Introduction.

CORRESPONDENCE OF THE SUPERIORS OF THE JESUIT MISSION IN IRELAND WITH JOHN O'BRIEN, S.J., RECTOR OF SALAMANCA

Edited by
REV. PATRICK J. CORISH

Legajo XIII of the Salamanca Archives, now in Maynooth College, is a collection of miscellaneous documents, nearly all letters, which seem to have been brought together in the one collection simply because they were written in English—though the *legajo* does in fact contain a few documents in Latin or Spanish. Most of them belong to the nineteenth century, a few to the seventeenth, and rather more than a hundred to the eighteenth. Of these, more than half are letters written to John O'Brien, S.J., who was rector of Salamanca from 1743 to 1760.

From these I have selected the letters written him by two successive superiors of the Jesuit mission in Ireland, Thomas Hennessy, S.J., and Michael Fitzgerald, S.J. Fr Hennessy arrived in Ireland from France in 1712.¹ In 1729 he was appointed superior of the Irish Jesuit mission.² He died on 14 April 1752.³ His successor, Michael Fitzgerald, was born in Munster on 2 July 1694. He entered the Jesuit order at Toulouse on 12 September 1716. In 1727 he returned to Ireland, and after ten years on the Irish mission was transferred to the seminary at Poitiers. In 1745 he went to Rome as rector of the Irish College, and in 1750 returned to Ireland as superior there.⁴ The *Hibernian Journal* of 24 January 1781 records his death: 'Died in Waterford, the Rev. Michael Fitzgerald, a clergyman of the Church of Rome'.⁵

These seventeen letters deal primarily with the nomination of students to Salamanca, the right to which was in the hands of the Jesuit superior in Ireland. Incidentally, they deal with a number of matters affecting more widely the fortunes of the Catholic Church, and the scarcity of such material in the middle of the eighteenth century must be the main excuse for their publication.

Attention might be directed to certain conventional formulas designed to protect the bearer should he be stopped and searched at the ports. The student nominated to Salamanca is described as an apprentice to business or commerce; the bishop is 'the landlord', the seminary 'the factory', a

¹ Oliver, *Collections towards illustrating the Biography of the Scotch, English and Irish Members of the Society of Jesus*, London 1845, p. 249.

² W. M'Donald, 'Irish Ecclesiastical Colleges since the Reformation: Santiago', in *I.E.R.*, x, 255 (March 1874).

³ See letter no. 12 below.

⁴ Oliver, *Collections*, p. 245.

⁵ Brady, *Catholics and Catholicism in the Eighteenth-century Press*, *Archiv. Hib.*, xviii, app., p. 212.

religious house 'the farm'. These necessary conventions were very commonly used in the first half of the eighteenth century. Their frequent use in the first letters printed here reflects the frightened years after 1745, though letter 8, dated 13 March 1749, which still contains a few of them, is signed 'Thomas L. Hennessy, S.J.'. The worst years were over.

I have tried to normalize punctuation and capitalization. Fr. Hennessy's punctuation is very personal, and often obscures the sense. I have expanded such obvious shorthand as 'ye' for 'the' or 'yt' for 'that', but have retained idiosyncrasies of spelling and contraction, e.g., 'wou'd' or 'wo'd' for 'would'. I have expanded silently except in the case of proper names.

Finally, I have tried to give a brief identification of the persons named, though in a few cases I was not able to do so.

1

C[lonme]l July the 19th 1746

Honour'd and dear Mr John O'Brien,

I have been most agreeably favour'd with your letter dated the 29th of May last, which is the only that I remember to have ever received from you. Your July letter did not reach me, and the bearer whom I believe to be Mr Edmond Hennessy⁶ made his way to Holland, in whose neighbourhood he continues now.

I congratulate you most heartily for your good success, and 'twou'd be an unpardonable wrong in me, if I refus'd to co-operate with your laudable intention, but having received the pleasure of your letter only six dayes agoe, I cannot promise you it will be in my power to answer your expectation as soon as you covet, but I assure you that I will not spare any endeavours to promote your good designs. Therefore that I may not be disappointed, nor such as I shall recommend to you be frustrated of our ends, be pleas'd to admit none without my letter of recommendation of the person, which letters will not be, on account of the troubles, in due form, nor have the seal as usually. I will keep up to your directions as faithfully as I can, and endeavour to accommodate you if possible, tho' I must confess it to be a very hard task to avoid imperfect subjects because their parents, their friends, and the prelates that recommend them, cannot be brought to see any fault in them, either because they do not look on their deficiencies to be any way forbidding, or that they have no feeling of their inconveniencies, and in the miserable times we live in it is hard to make a good choice. And as for Mr Devereux⁷ no importunity was neglected to have him promoted as he is. His prelat appear'd as strenuously for him as he cou'd, to pass by persons

⁶ Edmund Hennessy was admitted to Salamanca on 16 May 1742. On 25 June 1745, his studies completed, he left for Ireland. Cf. *Archiv. Hib.*, iv. 7, 30, 31.

⁷ Peter Devereux was admitted to Salamanca on 1 August 1745. On 25 June 1748, his studies completed, he left for Ireland. Cf. *Archiv. Hib.*, iv. 7, 31-33, and also *ibid.*, ii. 103, iii. 119, 121, Moran, *Spicil. Ossor.*, iii. 389.

of great consideration that enterfer'd for him. The Lord reward you for your good act done with your countryman in Villag[arcia].⁸ All friends here are in health and salute you very respectfully. If this comes to your hands, as I take the most conducing way that it shou'd, pray accuse its receipt from

Your most humble and most obedient servant,
Tho[mas] L. Hennessy.

2

Honour'd and dear Mr John O'Brien,

Pursuant to your letter dated the 29th of last May, I recommend to you the bearer, R. Mr Robert Stapleton,⁹ as a clerk to serve in your house, untill he is well instructed in the art and knowledge of promoting our commerce, which suffers now greatly on account of the bad times. This gentleman is usher'd to me by his landlord, Christopher B[utle]r,¹⁰ as a capable subject and trust in God you will find him so. I have already acquainted you that your good mother is still living and well considering her age. Mr William Carroll and family are also very well in health and triving a pace in wealth. I will endeavour to answer your expectation by supplying you with the deficiency of your number. I'll add no more but that I am with great esteem and regard

Your most affectionate and humble servant,
Tho[mas] L. Hennessy.

C[lonme]l August the 20th 1746.

3

Honour'd dear Mr John O'Brien,

I recommended to you the twentyeth of August last Messieurs Robert Stapleton and William Hacket.¹¹ Now I repeat the same good office in favour of Messieurs Patrick Roche and Peter Stringer¹² as recommended by their landlord Michael O'Gara Tuam,¹³ of whom he gives a very good character, and answers for their good behaviour, which is a very strong motive for me to give them this testimony to you. I will help you with the

⁸ The reference seems to be to John Michael White, who had entered Salamanca on 31 July 1745, and on 23 March 1746 left for the Jesuit novitiate at Villagarcia—*Archiv. Hib.*, iv. 7, 31.

⁹ Robert Stapleton was admitted to Salamanca on 10 August 1747 as a student in arts. Before this, Irish students had followed the arts course at Santiago and then come to Salamanca for theology. Six years later, on 25 June 1753, his studies completed, Robert Stapleton left for Ireland. *Archiv. Hib.*, iv. 8, 33-36.

¹⁰ Archbishop of Cashel 1711-57.

¹¹ William Hackett did not in fact become a student at Salamanca. See below, no. 5.

¹² Patrick Roche and Peter Stringer entered Salamanca on 9 April 1747. On 26 June 1752 they left for Bilbao *en route* for Ireland. *Archiv. Hib.*, iv. 8, 31-36.

¹³ Archbishop of Tuam 1740-48.

two more that are wanting to your number as soon as I can. In the mean wishing you all happiness I conclude with the greatest regard,

Your most humble and most obedient servant,
Tho[mas] L. Hennessy, S.J.

From my usual place of abode
St Luke's day viz. the 18th October 1746.

4

Honour'd dear Mr John O'Brien,

Pursuant to your desire I recommend to your friendly care the bearer Mr Mortagh Brennock¹⁴ from near Kilworth and the diocess of Cloyne. He has, as I am inform'd by persons of credit, wherewithal to challenge your protection, and particular attention, and do hope he will answer your expectation by his application, diligence, and his assiduity in your office, and thereby render himself capable of promoting our very much sinking trade since the breaking out of this troublesome war which has made everything worse than before. I gave to Messieurs Patrick Roche and Peter Stringer from Connaught their credentialls for your house the 18th instant at Mr Michael O'Gara's recommendation. The reason of sending you three out of this province, and none as yet out of Leynster is that the Lagenians have almost already forestall'd all the places in Lisbone, and them that are under Mr Moran's government. It is then just that this province, alwayes depriv'd of its right by the foremention'd gentlemen, shou'd be in some sort endemnify'd. Therefore I postpone them now, and it's for the like reason I pass by the Ultonians, because their head landlord Mr MacMahon¹⁵ has taken the liberty to recommend to Lisbone house such as he thought convenient to my wrong. Wishing you all happiness I conclude by an earnest request of a share in your best hours,

Honour'd dear Sir,

Your most humble and most obedient servant,
Thomas L. Hennessy.

From the place of my residence
the 24th of October 1746.

P.S. I pray write to me as soon as you can, I expect to write to you soon again by a sure hand.

¹⁴ Mortagh Brennock was admitted to Salamanca on 9 April 1747 and left on 26 June 1752 *en route* for France. *Archiv. Hib.*, iv, 7, 31-36.

¹⁵ Bernard MacMahon, archbishop of Armagh 1737-47.

5

February the 16 1748

Honour'd and dear Sir,

I received by Mr James Hennessy¹⁶ about Christmas eve your acceptable favour dated the 25th of October last. I am glad Mr Stapleton pleases you. God enable him to answer his wellwishers and the great God's expectation on all occasions! Mr Hacket shall not trouble you. I have recommended to you a hopefull subject one Justin Terry¹⁷ who has joyn'd you long agoe. *Per multas tribulationes oportet intrare in regnum caelorum*, and no way leads to it but *via crucis*. Wherefore be not surpris'd to see yourself assaulted by many ailments. If God did not love you, he wou'd pass you by in this valley of tears and land of bannishment, but *quia acceptus es Deo, necesse est ut tentatio probet te et tollas crucem tuam et sequaris patiendo Dominum Deum tuum*. However I am well pleas'd that all your infirmities leave you the liberty of stirring. Ther's I believe as yet one of your number six wanting. You may have him next August if you please and whatever else you care command or order shall be duly regarded. In the mean I am with all the best wishes imaginable,

Your most humble and most obedient servant,

Tho[mas] L. Hennessy.

6

Honour'd and dear Mr O'Brien,

After my recommending by proper credentials Mr Paul Power¹⁸ from Waterford to one of the four vacancies in Lisbon house, the good Portugees wou'd not admit him because he is not yet in orders nor near being of age to be promoted to them. Wherefore I am under a necessity to beg your relieve for him and if possible you may be pleas'd to admit him to your family to prevent his being disappointed. Mr John

¹⁶ James Hennessy, born 16 January 1720, entered Salamanca 16 May 1736, and joined the Jesuit order at Madrid in 1737. He returned to Ireland in 1747 and worked for a few years in Clonmel, after which he returned to Spain. *Archiv. Hib.*, iv. 7, 29; Oliver, *Collections*, p. 249.

¹⁷ Justin Terry entered Salamanca as a student of arts on 6 January 1748. He was ordained priest in September 1751 and left on 15 February 1754, without completing his final year's studies. *Archiv. Hib.*, iv. 8, 31-37.

¹⁸ Paul Power entered Salamanca on 10 August 1748, and joined the Jesuit order in Madrid on 8 September 1750 (*Archiv. Hib.*, iv. 8, 35). On 15 November 1783 he was appointed parish priest in Waterford in succession to John St Leger, S.J. (Oliver, *Collections*, p. 262). Oliver gives the date of his death as 22 February 1795, but the correct year is 1794, in which year it is reported in the March issue of the *Sentimental and Masonic Magazine*—see Brady, *Eighteenth-century Press*, *Archiv. Hib.*, xx, app., p. 291.

St Leger¹⁹ who recommended him to me will be very much oblig'd if you can do for him, and so will I. I wrote to you by this Mr Power. I hope you've got my letter. In the mean I remain with a most profound respect,

Honour'd and dear Sir,

Your most humble and obedient servant,

Thomas Hennessy.

Clonmell July the 13th 1748.

7

Clonmell August the 27th 1748

Honour'd and dear Mr O'Brien,

I have receiv'd last week your acceptable favour dated the 25th of June last and am very highly oblig'd to you for your zealous attention about our interest. What you've heard of unpriested subjects's exclusion from St Patrick's house in Lisbon is fact, and not to be easily mended. You know that the *proprium quarto modo* of the Portugees is to be headstrong. They must be reclaim'd from their despotism gradually. Their proceeding obstructs very much the equality of provinces. The Lord reward you for your tender compassion towards your countreymen as he has stor'd you with charity for us all. Tho' I have the vanity to imagine that no fault of myne influences the conduct of the Portugees, yet I cannot but agree that ther's a contempt in reality to my poor authority when without its concurrence they model the constitution of the house as they please, and in truth the most part of the governours of the house do think themselves free from keeping any regard to our orders but as much and as little as they please. Rome has been boder'd very often about that article and its authority is but very little more respected than mine, and there was one of 'em who paid no deference to 'em at all, and was cashier'd for it, and plac'd in a sort of bannishment, wherein he dyed a year or two after.

I most seriously entreat you to take the proper care of your health. Your family and unkles fare very well the Lord be prais'd. I am endeavouring now to get a colony of ours here to promote our trade. Their shopes are to be in Cashell, Carrick, Kilkenny and Lismor if I can get tradesmen that will speak the Irish, for others will not do, they cannot but be idle here. I have procur'd something to support four or five, who can be of great help to one another. Ther's now an union of this farm I hold treating in Rome in favour of this residence, which if compass'd will promote greatly our trade. The chief man backs it, and tho' it is in agitation I can learn of no opposition given to it as yet, which gives me hopes that it will meet with success. If so 'twill be a precedent for more of the kind. God's will be done. Pray try whether Mr Barron²⁰ in Seville understands the

¹⁹ John St Leger, born at Waterford on 23 August 1713, entered the Jesuit order at Toulouse 25 April 1729, returned to Ireland 1742. He built a chapel and Jesuit house of residence at Waterford, where he died in 1783. Cf. Oliver, *Collections*, p. 264, Brady, *Eighteenth-century Press, Archiv. Hib.*, xviii, app., p. 222.

²⁰ Nicholas Barron, born in Fethard, co. Tipperary on 16 January 1720. He became a student in Seville, where he entered the Jesuit order on 5 January 1741. In 1750 he returned to Ireland and worked in Clonmel. He died in Cork in April 1784. Cf. Oliver, *Collections*, p. 233, *Archiv. Hib.*, xxiv. 122, Brady, *Eighteenth-century Press*, in *Archiv. Hib.*, xviii, app. p. 224.

Irish. If so recommend to him to write to Mr Retz²¹ for his return and I will back him, as also Mr Lisward of Castille²² and Nerton of Toledo. I want none but such as speak that language, for want of maintenance for 'em. If you know any more in that kingdom that can be of service to my project, let them write to me and I will joyn my intercession with Retz for 'em provided alwayes that they will labour hard, and bear all manner of hardship, and desire no sweet nor commodity but the bare necessary in this world. My companion Mr James salutes you respectfully and I joyn him as

Your most humble and most obedient servant,
Tho[mas] L. Hennessy.

8

Honour'd Mr John O'Brien,

This informs you of nothing new. Our factory is growing more numerous, but mends not much, *quia licet messis sit multa et magna operarii tamen pauci sunt*. We have got lately from the province of Arragon a valetudinarian call'd Laurence Rourke a good individual to himself but of no other service to our business, yet I hope he will recover himself in which case he will be serviceable. How are you and your family particularly Messieurs Terry and Sheahy?²³ If you'l want any supply this summer, give me your orders about it that you may be provided in time. Your unkle Carrol and the rest of his family are well. We are now three in Clonmell, and if the success answers my endeavours and expectation there will be no room left us to complain. We have a bishop as favorable to us as we cou'd desire, that never puts us on the level with the other regulars. Our brothers in Waterford, particularly Mr St Leger who deserves it best, are well estim'd. The Dublinians make no figure in their natif city. Let me hear from you as soon as you can. I have importun'd so often Mr Retz about giving me a successor that he begins now to look out for one, by which I hope to get some respite before I part this world in order to make up the deficiency of my repentance. He moreover grants me the favour as I have desir'd him to end my life where I began that of the spirit in our apprenticeship in Paris, where I hope to do some service for our trade here. At least I was formerly by a relation of my one to give for ever an itinerant labourer in this district his natif place, and in that of Cashell. A little interest in this world is of some use even for spirituals, and one is very bare when he is destituted of all such for

²¹ Francis Retz, general of the Jesuits 1730-50.

²² Edward Lisward, born at Clonmel 1 February 1715, entered Salamanca on 6 May 1739, where he joined the Jesuit order on 5 May 1741. He returned to Ireland in 1750 and worked in Dungarvan. On 15 September 1761 he succeeded John O'Brien as rector of Salamanca. Cf. *Archiv. Hib.*, iv. 7, 42-43, Oliver, *Collections*, p. 256.

²³ Nicholas Sheehy entered Salamanca on 17 March 1749, and left before the completion of his theological course in May 1751. See *Archiv. Hib.*, iv. 8, 34, and below, nos. 13, 14.

to promote any thing for the publick good, though he may [be] happy enough otherwise and perhaps more happy in many circumstances. I am to expect this summer one Mr John King²⁴ from the province of Andalousia, what he is or what he will be as yet I know not but take my chance. I shall have when he joyns us 20, and you know when I came we had not ten, and we have apprentices abroad to supply our want. I know this account will please you, and answer your zeal, and therefore I trouble you with it. Excuse it and all libertyes I have taken. My removal does not appear to be near as I cou'd wish, when 'twill, you shall hear of it, in the mean I conclude with great respect and esteem,

Your most humble and most obedient servant,
Thomas L. Hennessy, S.J.

Clonmell March the 13th 1749.

9

Clonmell September the 15th 1749

Honour'd dear Sir,

Having heard nothing from you this long time, and waiting impatiently for your determination about the addition you were to make to your family, I am under a necessity to presume so much of your goodness as to send to you a hopefull young man, an orphan fatherless and motherless, a near relation of Mr James Goggin of the ancient and famous family of the St Johns. I will dispatch him immediately and spare you hereafter untill I have your own positive orders, which I beg as soon as you can. All friends are well here. Pray how does Lisward incline? is he fit for our drudgery? If so let him address Mr Retz, and he shall have my concurrence. Are Messieurs King and Baron parted that kingdom as yet? What delayses them? How is your *pusillus grex*? No more but that I am with fresh esteem and most profound respect

Your most humble and obedient servant,
Thomas L. Hennessy, S.J.

To Mr John O'Brien in Salamanca.

10

Clo[nmel] May the 10th 1750

Honour'd Mr O'Bryen,

I heartily thank you for your favour dated the 12th of November last received th'other day only. I sent to you on sight a patent for Mr Bermingham²⁵ as you've desir'd, and were persuaded to do in his favour at

²⁴ John King, born in Meath 24 June 1715, entered the Irish College, Seville in 1737, where he joined the Jesuit order on 18 January 1741. In 1750 he returned to Ireland and worked in Galway. On 26 July 1766 he became rector of the Irish College, Salamanca (the Jesuits were expelled from Spain the following April). The 'Mr John King, a Romish clergyman', noted in *Pue's Occurrences* of 16 April 1768 as having died 'a few days ago at Galway', is almost certainly he. Cf. Oliver, *Collections*, p. 254; *Archiv. Hib.*, iv. 45, xxiv. 136; Brady, *Eighteenth-century Press*, *Archiv. Hib.*, xvii, app., p. 130.

²⁵ For William Bermingham *alias* Nugent see *Archiv. Hib.*, iv. 8, 32, 35, 52.

Mr Ward's²⁶ importunity, who himself is for filling every vacancy, and after his own way he certainly will not forget any circumstance that will colour his importunities, yet he is not now as troublesome to me self directly as he us'd to be, but works all he can underhand. I perceive well enough what you have done for Mr Bermingham and I believe you have made that advance for him because you did not know the condition of the houses, which are very partially supply'd with subjects on account of the local superiors filling the places at their discretion with little regard to the provinces and to justice. I had not the least inclination to wrong justice, nor have not still, but as I had no other possibility of doing my trust and countrymen justice, but by presuming on your goodnesses, I thought you wou'd not disapprove my conduct by supporting the equality by the means of your house. If there be not as many of other provinces everywhere else, and more of Dublin there than of ours except Aurajo's,²⁷ and if you admitted a sixth now of this side, 'twou'd fall out as you say, for want of examining the inequality in other houses and of keeping it. Do not imagine that I have the least notion of hurting the freedom, liberty, or advantages of your house, by no means, but I'de rather maintain all that, and it is what I extreemly covet as well as the equality of provinces. It is envain for me to expect it, the Lagenians will do what they please, and I shall pass for a partialist. They alwayes have done so, and do not expect they'l soon mend their errors. My comfort is that I soon will have done with the task.

The subject I have to send is a clever young man one St John, a close relation of Mr James Davin, a new convert; since you declare yourself so absolutely against his reception I must wait for the later end of the year and provide for him with Mr Aurajo.

I wrote very often for Messrs Keating²⁸ whom I understand fonder of other employments than of any he can fill here, Barron and King are so slowly coming that I do not know when I shall see them, I wrote also for Mr Lisward and it is no fault of mine if matters do not fall out right. Mr Retz told me I may have them by writing for 'em to the head man there, that I have done, and nothing as yet of their coming and what to say to it I know not.

I alwayes had the greatest relyance on your fondness of doing our poor interest what service you cou'd. I remember you were so kind some time ago as to let me know you cou'd prevail by your interest and credit with

²⁶ Probably John Ward, S.J., superior in Dublin at this time, for whom see Oliver, *Collections*, p. 269.

²⁷ James de Aranjo, S.J., superior of the college in Santiago. See M'Donald, 'Irish Ecclesiastical Colleges since the Reformation: Santiago', in *I.E.R.*, x. 256 (March 1874).

²⁸ Edward Keating entered Salamanca on 25 May 1734; joined the Jesuit order in 1737; returned to Ireland in 1750 and worked in his native Wexford. The *Hibernian Journal* for 2 May 1777 reports the death, at Wexford, of 'the Rev. Edward Keating, a clergyman of the Church of Rome and parish priest of Wexford'. Cf. *Archiv. Hib.*, ii. 105, iv. 7, 28-9; Oliver, *Collections*, p. 253; Brady, *Eighteenth-century Press*, in *Archiv. Hib.*, xviii, app., p. 185.

the chief man to admit to your trade one for us in them quarters. He is by reputation a good one and I believe really so, however he has given very good proves of his vocation, he is a county Cork subject call'd Cornelius Quin, very promising as they write to me, and I believe it because I have seen him. He is now in Portugal in the very town of Lisbon, longing for his admission; he was sorely disappointed by the Portugees after giving him a solemn promise of receiving him when he came to that head city, they wou'd not receive him on account, as is pretended, of some misunderstanding with Mr Doran,²⁹ who enjoys an employment to their disliking given him by Mr Retz's orders. This hard circumstance of the young man and the undeserv'd disappointment given him engages me to apply to you for your best interest to get him receiv'd in that nation. He is not very well supply'd in the world as to welth, which I beg of you to consider. Whatever you do for him I take it done for myself, and will be equally oblig'd to you for it, as also for all your other favours past. Be pleas'd to let me hear what you will do for this lad, and you will oblige me in the highest degree, who am with a most profound respect,

Your most humble and most obedient servant,

Thomas L. Hennessy, S.J.

My service to your friends there as Messrs Sheehy and Terry.

11

Waterford April the 11th 1751

Reverend Sir,

I sho'd not have been so long in this country without opening a correspondence with your reverence had not the unsettled situation I've been in hitherto and the alteration the change of climat made in my health hendered me, but now, thank God, that I am much better I shall indulge an inclination I had of a long while and assure you of the respect and regard I have for your person as well as of the constant harmony I intend to keep with you which I hope will not a little contribute to promote what we both chiefly aim at. I am very glad to hear, reverend sir, what endeavours you have allready made for the common good and how successfully you have been in them. May the great God forward 'em more and more; they were never more wanting than they are at present and probably will become so more and more.

I've been applied to from all parts of this kingdom for places in your house and in St Iago. As I did not know what vacancies will offer this year I could give no other answer but that as soon as I wo'd receive information from abroad I wo'd do all I could to satisfie the persons who applied to me as far as distributive justice wo'd allow it. I therefore begg the favour of your reverence to let me know as soon as possible 1° what places you can give in your house, 2° how many are to be admitted in St Iago, 3° if you can to procure me the same information from Lisbon

²⁹ For Edmund Doran, S.J., see Oliver, *Collections*, p. 243.

Our prelates here exclaim greatly against our Portuguis for their manner of proceeding and especially for the method they are ran into of admitting none but priests, and of their receiveing whom they please 'emselves without regard for the necessities of this country, or the reccommendation of the superior of this mission. Probably they will bring their complaints elsewhere, and God knows what may be the consequence on't. When you favour me with an answer address your letter to Mr William Carrol for me. He and all his family are well. I shall write to you more at large when I hear from you and am sending you some proselites. In the mean time I am most respectfully,

Reverend Sir,

Your most humble and most obedient servant,
Mich[ae]l FitzGerald.

12

Waterford October the 10th 1752

Reverend and dear Sir,

Your most agreeable favour of the 16 May reached my hands but a few days ago, at my return from Dublin, where I had been since July last. I learned there with pleasure what you confirm to me in your own letter, viz., that all things are easy with you and that them unruly sparks who had given you so much trouble are at last reclaimed and have returned to their duty. I hope what is passed will prevent any such beheaviour both in themselves and their successors; at least you may assure 'em that if it sho'd not, proper care will be taken to make 'em repent at home at their leasure any such liberties they'l give 'emselves abroad; that I shall admit none hereafter but upon that condition, and that the chief prelates of the kingdom have allready engaged to answer for their respective subjects. Mr John Murphy³⁰ communicated to me a letter or two he had from some of those engaged in that rebellious faction. As disedified as I had been by their former beheaviour, so edified and pleased have I been at the sentiments of repentance they express in them letters, and if they and the rest continue in them and beheave accordingly they may depend my good offices with their respective superiors shall not be wanting as often as they can be of any service to 'em. I must ingeniously own to you I was very much surprised at your long patience and forbearance with 'em, tho' I am glad on't once it contributed to reclaim 'em and give 'em a sense of their duty. Had they been dismissed in the beginning as they deserved, or at least suffered to go off as they themselves intended, the scene wo'd end there and their vacant places wo'd be soon filled with as good and I am sure more obedient subjects. As for your part, my dear sir, content with the merit of your patience despise what such

³⁰ John Murphy entered Salamanca on 27 November 1730—cf. *Archiv. Hib.*, iv, 6, 27-8. He afterwards became a very well-known priest in Dublin. There are several letters from him to John O'Brien in this *legajo* of the Salamanca Archives.

as went off think or say. None will believe 'em but such as you'd neither covet their approbation or dread their censures.

Since my coming into the kingdom I had put on a resolution to recommend none to the colleges abroad, but such as I wo'd have a personal knowledge of. I am more and more confirmed in that same resolution, and shall stick to it as long as I am in my present employment. That made me reject some applications made to me from abroad in favour of several I knew nothing of, but by some letters wrote to me on the subject. Mr Davin³¹ in his last to me recommends one Thomas Landy of whom he gives a very good character and who is actually in Madrit, but I have no vacancy for him.

Your rulers' bebehaviour wo'd surprize me greatly, had I not known already a good deal of 'em gentlemen's little concern about the wellfair of this poor country, but what I can't be reconciled to is that direct opposition they make to it. What in the name of God is it to 'em that you by your industry and care sho'd put that establishment in a condition to maintain more than ever it did before? What harm can it be to 'em that you sho'd have philosophers as well as divines? Is it not visible that the more they are, the more emulation they'l shew, and the more they'l exercise one another the greater their progress will be? In a word if they persist in their opposition you must apply properly to the city³² and set forth the situation of your house, the many advantages arising out of your having both philosophers and divines, that additional fund left your house by the late legacy which I suppose your ruler there won't think himself qualified to apply to any other house, the disgust and murmours of a great many of the prelates of Ireland occasioned by the frequent complaints they have from 'em parts, and the earnest desire they express of seeing that house you live in encrease the number of its subjects. I've hindered some of 'em from carrying their complaints to Mr Visconti,³³ but I am sure if this new opposition you meet with reaches their ears it will not be in my power to hinder 'em from carrying their complaints perhaps further, as some of the chief men of 'em have already told me. I shall write to Mr Visconti upon it, and shall also recommend to Mr Usher, now in my place in the city, to back the request I'l make to the gentleman, but you must write immediatly and acquaint him of the whole matter. If you sho'd want help as you must, and that 'em gentlemen will refuse it you, you shall have some of our own who may be as usefully employed there as elsewhere.

Good Mr Hennessy dyed the 14th of last April. *Requiescat in pace.*

³¹ James Davin, S.J., nephew of Thomas Gorman, S.J., spent his life in the Imperial College in Madrid. He entered the Jesuits in 1725. As his regular correspondence with John O'Brien come to an end in 1756 it may be presumed that he died in that year. Cf. M'Donald, 'Irish Ecclesiastical Colleges since the Reformation: Santiago', in *I.E.R.*, x. 253-4 (March 1874).

³² Rome.

³³ Ignatius Visconti, general of the Jesuits, 1751-55.

By his death and by Dr Creagh's³⁴ unfair dealing with us, we have lost that place, which is now possessed by a secular priest and that in virtue of a collation given him by Dr Creagh eight days after he had signed one in favour of Mr Gorman.³⁵ You may see the man thereby and that's enough. I've spok to your oncle Carrol and delivered him your message. He and family are well. I shall if possible engage him to give you by this opportunity the satisfaction you require about the goods he sent you. His mistake in the shoes was, as he tells me, that he imagined strong ones wo'd not do in that country. All friends here joyn in their best compliments to you but none more cordially than

Reverend and dear Sir,

Your most affectionate humble servant,
Mich[ae]l FitzGerald.

13

Waterford April the 23rd 1753

Worthy and dear Sir,

I've received your most esteemed favour of the 8th of December some time ago along with the inclosed paper which I have transmitted to Mr Visconti along with my own remarks and all such reasons as I could think of to inforce your petition. I make no doubt but it will be granted it seems so reasonable and all objections made against it so weak and so frivolous. In my letter to Mr Visconti I insisted particularly on the great difference of maintaining subjects where you have all conveniences of life, and selling the same conveniences, very often, to disadvantage (as it must be the case) to transmit the price of 'em elsewhere in order to purchass the like for ready money. I've prayed Mr Visconti to direct by post to Mr Solis whatever orders he shall think proper to issue on this matter, that no time sho'd be lost and that you may be able to commence next year by my having timely notice in order to send you proper subjects.

I've communicated to Mr Murphy the copy of your letter to Stringer and his answer was that it was to no purpose to talk of it to Dr Linagar³⁶ or his vicars because said Stringer is no subject of theirs; as to Sheehy he is here as coadjutor to our vicar general who promised me at the time he employed him he wo'd make him give a proper satisfaction for his behaviour to you. I spok to the young man himself and he promised me he wo'd write to you as I suppose he did. One of the things I believe that weighed heaviest on him was his not getting the usual viaticum, tho' if he did himself justice he'd own he was no way intitled to it. However

³⁴ Peter Creagh, appointed coadjutor bishop of Waterford and Lismore on 12 April 1745, succeeded 1747, died 12 February 1775.

³⁵ Thomas Gorman, born 29 December 1691, entered the college at Santiago in 1709, joined the Jesuit order on 12 March 1714, returned to Ireland in 1724 and worked in Clonmel, Limerick and Cork. Cf. Oliver, *Collections*, p. 248, M'Donald, 'Irish Ecclesiastical Colleges since the Reformation: Santiago', in *I.E.R.*, x. 253-4 (March 1874).

³⁶ John Linegar, archbishop of Dublin 1734-57.

it's not reasonable that on account of his or his superiour's misconduct the dioces in general sho'd suffer. What I am resolved to do in order to be even with 'em is to admit none at their reccommendation, but to send from myself such subjects as I shall think fit for the purpos and the like method I shall take in regard to all other subjects whose superiours on the occasion have not acted as they sho'd. I thought Dr Sweetman³⁷ of the county of Wexford had done the needfull that way as he seemed to me disposed to do when I expostulated the matter with him. I shall go myself to Gallway this season and shall procure a due sumission from Mr Kirwan. You have one of that name actually in St Iago in whom I am sure you'l have a good deal of satisfaction and whom I earnestly recommend to you.³⁸ I shall do all my endeavours to send you none hereafter but what I shall have room to think will answer your expectation. As to Mr Moony³⁹ of whom I hear a very good character, now that he is there and you yourself think he'l make a very hopefull subject, I beg you will admit him. Mr Murphy his patron might have misconstrued your directions to him, however that's no reason to disappoint the poor lad. Mr Murphy never spoak a word to me of the lad, and that to be sure because he imagined the thing was settled 'twixt you and him. I see no necessity of sending him a patent. My letter to you will do as well.

I made your compliments to your friends and desired your oncle Carrol to provide you with the things you call for. As you did not mention the quantity you wanted he'l send you but two dozen of shoes and as many stockens. The sizes of the shoes such as you mention are by much he says too large, especially those of 12 inches, being too big for any man in this city if you except two or three. However he'l endeavour to make 'em so that they'l fit any in your house. The stockens will be somewhat dearer than the last time the price of wool being raised. I desired him to let you know precisely the price of each kind. He expects a ship will soon sail for St Anders on board of which he intends sending 'em. He and family are well and desire to be remembered to you. As to Landy we shall be time enough to determin about him when we hear from the city. In the meantime I shall make what enquiry I can about that Limerick family and if any be found fit for the purpose shall have his requisits to benefit of your good disposition towards 'em. I am most sincerely and most respectfully,

Worthy and dear Sir,

Your most devoted humble servant,
Mich[ae]l FitzGerald.

³⁷ Nicholas Sweetman, bishop of Ferns 1745-86.

³⁸ Thomas Kirwan entered Salamanca on 17 March 1749, and left before the completion of his studies on 18 May 1751—*Archiv. Hib.*, iv, 8, 33-4. The Thomas Kirwan from Santiago entered Salamanca on 7 October 1756—*ibid.*, p. 9.

³⁹ For the complications attending Francis Mooney's admission to Salamanca see *Archiv. Hib.*, iv, 8-9, and for his subsequent career there see *ibid.*, pp. 37-38.

14

Waterford December the 22nd 1753

Reverend and dear Sir,

I've not this long while been favoured with a line from you though in one of Mr Visconti's letters it was hinted to me that you wo'd in some time inform me of the success of our joynt petition to him, sure he has not hitherto suspended his sentence on that head, or if he has pronounced, is it not fit I sho'd know it that I may square my conduct therewith? I am addressed from all quarters for places in your house or in St Iago, and except six which the good old man says he'l receive next October, I don't know what to answer the rest. You'l oblige me if you let me know from this till May next whether I can depend on any place in your house and how many. My good friend Mr Thomas Phelan of Cadiz will forward me your letter.

Inclosed I send you Dr Sweetman's letter to me on account of his subject's beheaviour in your house which he is far from countenancing, and I think it's proper your young gentlemen sho'd know with what eye he looks upon it. In consequence of what he says of Mr. Shehy, I spoak to Mr Connery his vicar general and expostulated with him his and Mr Creagh's remissness in oblidging that young gentleman to make a proper attonement. Mr Connery sent him to me, and after I had shown him that paragraph of Dr Sweetman's letter where he is charged to be the chief ringleader of that riot, he ran into vast appologies and open recriminations which gave me to understand it was in vain to loose time with him and so dismissed him. What sears him most, I find, is to have been disappointed in his viaticum which he richly deserves. If I be not mistaken he holds correspondence with all his refractory colleagues, and perhaps with some in your house, which if you sho'd find out, you'd do well to prevent. Kirwan is not come home as yet, but when I see his superior I will acquaint him of that youth's beheaviour, and you may depend on it none shall go to you for the future without having proper instructions and positif injunctions to avoid all such combinations.

This country at present affords nothing worth your notice but that in all likelyhood Dr Creagh is disappointed in the parish of Clonmel and that one Mr Danniell will rescue it out of Creagh's and Eagan's hands, this Danniell having obtained it in court of Rome. All friends here are well and salute you most kindly. Your uncle Carroll has sent you I suppose the things you called for. I wish you a most prosperous and happy new year and am with all respect,

Reverend dear Sir,

Your most obedient humble servant,

Mich[ae]l FitzGerald.

Enclosure

Wexford August the 30th 1753

Very reverend Sir,

I remember when I had the pleasure of seeing you a few daies ago, you told me that the disturbance, or rather rebellion, raised some time ago in the Irish colledge of Salamanca on account of some rambling Irish taylor had made such an impression on Reverend Father O'Brien the rector thereof, that he made a resolution of not receiving any body, for the future, from the dioceses his then turbulent subjects were from, unless a proper submission were made by the transgressors. Tho' I think it hard the innocent sho'd suffer for the guilty I smartly rebuked my subject Mr Bernard Downes,⁴⁰ who solemnly protests he had no hand in the conduct of said affair, only that he did not discover to the rector that the taylor was hid in the colledge by one Sheehan and one Coleman⁴¹ who were the ringleaders or conductors of said trouble; and he says farther he is ready to make any submission that can be required. For my part I protest if any subject of mine, for the time to come, has any hand in any disobedience or refractoriness of the kind, he shall have no wellcome or reception from me, if I am apprized of it in time. I am also informed of late that, when I was promoted to the rank I now unworthily hold in the world, the aforesaid good father did me the honour to make some publick demonstration of joy in his colledge on the occasion,⁴² for which I wo'd long ago, as I do hereby, have returned him my most gratefull thanks and acknowledgment, had I been properly, and in time, informed of that very great honour done to

Very reverend Sir,

Your most affectionate wellwisher and most humble servant,
Nich[ola]s Sweetman.

15

Reverende in Christo Pater,

Gratias ago plurimas Reverentiae vestrae et plures certe habeo pro data mihi notitia de numero alumnorum in domum suam admittendorum, ineunte Octobri proxime futuro; jam delectum juvenum, quales Reverentia vestra requirit, paratum habebam, unde mihi liberum non manserat, alterutrum ex Dominis Hasi, prout Reverentia vestra commendabat, in istud seminarium hoc anno admittere; hoc responsum a me ipsi retulerunt, anno jam fere lapso, et revera plerumque contigit, ut loca omnia in istis

⁴⁰ Bernard Downes entered Salamanca on 17 March 1749. Cf. *Archiv. Hib.*, iv, 8, 34, and also *ibid.*, ii, 104, iii, 119, 121-2.

⁴¹ John Coleman entered Salamanca on 17 March 1749. Cf. *Archiv. Hib.*, iv, 8, 34.

⁴² Cf. *Diary of John O'Brien*: 'In August [1745] the news came that Dr Nicholas Sweetman, a former student of this college, had been elected bishop of Ferns, which was celebrated with six dozens of rockets'—*Archiv. Hib.*, iv, 31.

Nicholas Sweetman entered Salamanca on 4 Sept. 1721, and returned to Ireland in 1724—*ibid.*, pp. 5, 25. Jasper Stafford, another student from Wexford, entered Salamanca on the same day. He later joined the Jesuits and was rector of the college from 1730 to 1743.

seminariis per biennium et quandoque triennium in antecessum rogata et promissa sint, quare reverendo P. Martino mirum videri non debet quod ejus votis nunc annuendum non sit.

Ut autem omnes hoc anno mittendi parati et rebus quas Reverentia vestra commendat instructi accedant, qua maxima potero diligentia curabo. Interim ex animo gratulor Reverentiae vestrae quod sub finem administrationis suae numerum tandem alumnorum auxerit, nec dubito quin pro suo, in hanc nostram miserrimam patriam, zelo, augendus magis sit adhuc. Olim octo vel plures alebat domus ista. Imminutum numerum dolebant praesules nostri, dolebat et hujus nostrae missionis praeses, qui praesulum querimoniis quid respondendum nesciebat. Me autem ab hujusmodi querimoniis partim liberavit Reverentia vestra, quam Deus optimus maximus diu servet incolumem quamque in suis sanctissimis sacrificiis sui memorem cupit

Reverentiae vestrae,

Humillimus in Christo servus,

Michael FitzGerald.

Waterfordiae 28 Junii 1754.

16

Waterford October the 29th 1754

Dear and reverend Sir,

I was informed in Dublin last August where I then was, that you had been called to the city. I could not imagin on what score as I knew our settlement there had got a factor allready whom I had sent thither last March and that with Mr Visconti's orders. It's true in sending me said orders he mentioned you along with two more who had been proposed to him by Mr Usher the late ruler of our house there, but in pitching on the one I sent I gave Mr Visconti my reasons for not thinking of you, which chiefly was that as you had spited blood the season before, I was sure that climat wo'd not at all do with you. In his answer which I received the 1st of June last, he approved of the choice I had made, but what surprized me most of all was that before he could receive my answer to his first letter, he sho'd have sent his orders to you to repair to the city. Either he must have forgot what he wrote to me, or else he must have been prevailed upon to change his mind. I suspect the later and that thro' the means of some of your gentlemen there, who I believe wo'd not be sorry to see you removed.⁴³ Be that as it will, I am glad to hear the mistake was cleared up before you proceeded farther than Barcelona, where I hear you had some affairs to treat and which must have made your journey less useless to you.⁴⁴

The letter you wrote me from Madrid I received at my arrival from

⁴³ For further light on this incident see *Archiv. Hib.*, iv. 37, note 1.

⁴⁴ Captain Thomas Burke had died at Barcelona in 1753, leaving all his estate to the college in Salamanca. Cf. M'Donald, 'Irish Ecclesiastical Colleges since the Reformation: Salamanca', in *I.E.R.*, xi. 6 (October 1874).

Dublin and tho' it mentioned nothing of your being countermanded, still I was sure you wo'd not proceed to the city, and hope this will find you safe and well at your old residence. You'l do well to improve the encouragement Mr Visconti gives you, about which I've petitioned him for, you've to be sure before now got a new provincial and if he sho'd not concur with Mr Visconti's intentions you'l do well to address him again and I hope he'l give his final orders to settle that affair to your liking. The very attempt does you no small honour in this country, and I hope the success will crown your reputation among us.

Mr Arajo has called this year for seven subjects, whom I have allready sent him with a proper compliment on the encrease of the number. A very great battle is made in the city about the house of Sevilla, the merchants of that place as well as some of those of Cadiz have I hear presented a petition to the Propaganda beging an Irish ruler for that factory, and two great persons took upon them to urge the affair with Mr Visconti. I dayly expect to hear the issue of it, and if Mr Visconti is prevailed upon, probably I shall be ordered to provide a proper person for the purpos. Your uncle Carroll and all his family are well and salute you most kindly as do allso Messrs St Leger and Shie,⁴⁵ and assure yourself none does it more cordially than

Dear and reverend Sir,

Your most obedient humble servant,
Mich[ae]l FitzGerald.

17

Waterford March the 24th 1757

Dear Sir,

Since I received your favour dated in August last, another you wrote to Dublin was communicated to me, whereby I am glad to hear you've gained your point, and that you intend to encrease your family next October. The person I send this letter by, to our worthy friend Mr Thomas Phelan (who will forward it to you) will return hither in May next and will with pleasure charge himself with any commands of yours for me. That will be a fair opportunity of letting me know what you intend doing and how far I can serve you. I've a nephew of my own whom I recommend to you as an apprintice and who I believe wo'd answer your expectations. If you can serve him, I flatter myself you will do it, and I make it my request. You may depend allso that I shall make it my studdy to choose out for your purpos such as I think will give the most content. Mr Arajo receives seven next October, as he writes to me, which may serve for your government. Our disappointment in Lisbon and in Seville will be a

⁴⁵ Simon Shee, S.J., born 18 May 1706, joined the Jesuit order in Seville on 28 January 1726, returned to Ireland in 1738 and worked in Waterford. Oliver, *Collections*, p. 265; *Archiv. Hib.*, xxiv. 145. He died on 16 May 1773, 'Sunday evening, suddenly, as he was preaching to a large congregation, at the Big Chapel in Waterford'. Brady, *Eighteenth-century Press*, in *Archiv. Hib.*, xvii, app., p. 152.

great loss to this poor factory, but your laudable endeavours will in some measure make us amends, God prosper 'em and grant you their due reward.

Your uncle Carroll is just recovering out of the lingring state he had been in for some time passed which greatly allarmed his friends. He'd be a sensible loss to the poor, as his chief studdy is to relieve 'em. I spoak to him and his son about your nephew who they tell me is a promising boy, but they say there is no proper opportunity here for forwarding him. Still I believe they'l soon encourage his coming to town, and you may assure yourself I shall shew him all kindness in my power. All your friends here and in their respectif stations endeavour to do as well as these times permit, and live easier than could be well expected. They salute you most cordially but none more so than

Dear Sir,

Your most obedient humble servant,
Mich[ae]l FitzGerald.

BRENAN, CAREW, AND THEIR ECCLESIASTICAL HISTORIES

Edited by
REV. PÁDRAIG Ó SÚILLEABHÁIN, O.F.M.

The letter published here is to be found among the Richard Walsh papers (E 39) in the Franciscan library, Killiney. Written in 1834 by William Kelly, who was a priest of the diocese of Ferns and professor of English and French in Maynooth College from 1830 until 1838, it contains an item or two of interest not generally known. For one thing, we learn from it that Christopher Boylan¹ began a continuation of John Lanigan's *Ecclesiastical History of Ireland* but could not proceed for want of material. Lanigan's four-volume work, it may be added, only brings us down to the beginning of the thirteenth century.

Richard Walsh, the recipient of the letter, was guardian of the Franciscan friary, Wexford, at the time. It was he who in 1803 had the present friary and library built, and it was he too who, some years later, recovered in Louvain, Brussels and elsewhere, many of the books that belonged to St Anthony's College, but which were scattered as a result of the French occupation of the Low Countries.

Michael Brennan, whose complaint against the two professors, Kelly and Carew, was the occasion of the letter, seems to have been a difficult and wayward person. Born in Kilkenny about 1790, he entered Maynooth College in 1808, but did not finish his ecclesiastical studies there, as he was expelled during the presidency of Dr Murray (26 June 1812—10 Nov. 1813).² His name occurs in the list of students of the third year's theology class, at the College, Maudlin St, Kilkenny, for the academic year 1813-1814. At the close of his theological course he entered the Franciscan Order, was professed at Cork in 1816, and subsequently ordained priest. He acquired a high reputation as a preacher, but owing to vanity and a spirit of independence, he clashed with his superiors, left the Church and became a Protestant minister. After a period of four years or so, in 1829, he repented of his folly, was readmitted into the Franciscan Order, and allocated to Wexford friary, where, with the encouragement and help of Fr Henry Hughes, afterwards vicar apostolic of Gibraltar, he wrote his *Ecclesiastical History*. It is believed that the writing of the *History* was imposed upon him as a penance. Published by Coyne in 1840, it is, on the whole, quite a useful work.³

Carew's *Ecclesiastical History* was published in 1835. It is, on the author's own admission, based on Lanigan's. Carew was a priest of the diocese of Waterford and professor in Maynooth College from 1825

¹ Boylan, a priest of the diocese of Meath, was professor in Maynooth College from 1816 until 1828.

² The account of Brennan in the *Catholic Encyclopedia*, as well as that in the *Irish Book Lover* xxviii (April 1941-May 1942). 90, contains a number of inaccuracies.

³ It has been objected that the earliest and best parts of it are a complete paraphrase of Lanigan's *Ecclesiastical History*.

until 1838, when he was appointed coadjutor to the vicar apostolic of Madras. He was transferred to the archiepiscopal see of Edessa and the vicariate of West Bengal in 1840. He died in Calcutta in 1855.

Royal College Maynooth 14 April 34

Revd and dear Sir

I received a letter some weeks since from Mr Brennan of your Convent. I wrote an answer to it which circumstances prevented from sending to you. I apprehend that some persons are amusing themselves with this poor man at the hazard of injuring him and not serving religion. Mr Brennan wrote two other letters, one to Mr R. Coyne,⁴ the other to Mr Carew, on the same subject upon which he wrote to me. In the three letters he states that during last vacation he told me that he was engaged in writing a History of the Irish Church, and had brought it down to some period which he mentioned to me. In his letter to Mr Coyne he adds, if I mistake not, that I read some chapters of his work, or at least that I saw his manuscript. He next says that I communicated what he told me to 'one Carew'. He complains that Mr Carew and I having pilfered from him the idea or plan of an ecclesiastical History of Ireland, were so unjust as to publish the prospectus which has appeared. In conclusion he threatens, if we persevere in our 'unjust and ungentlemanly' conduct, 'to let the public know of us.' I think it necessary to make known to you as guardian of the Convent the substance of Mr Brennan's letters, and to lay before you also my answer which shall be very short.

I recollect that Mr Brennan told me, and I know that he told several others, that he was engaged in writing an Irish History. But really I paid so little attention to what he said, because I entertained strong doubts with regard to the execution of his design, that I never burdened my memory with it. On one occasion, in a desultory conversation about history, what Mr Brennan had told me came into my mind and I mentioned it to a very intelligent clergyman with whom I was conversing. The clergyman's reply was, that it was well to have Mr Brennan employed, but that it would be scarcely prudent to permit him to publish a History of the Irish Church.

The writing of an ecclesiastical History of Ireland is a matter that has been talked of in the College these last eight years. Mr Boylan commenced a continuation of Lanigan. He was unable to proceed for want of materials.

Neither I nor any body else ever informed Mr Carew of Mr Brennan's design, in fact Mr Carew would in all probability have never known any thing about Mr Brennan's History were it not for this latter gentleman's letter. Mr Brennan can learn from his friend Mr Coyne that Mr Carew was occupied about the History now preparing for the press long before

⁴ Doubtless the well-known Dublin printer.

I knew or saw Mr Brennan. And the truth is the whole of Mr Carew's History, with the exception of the last chapter, was complete before I went home last vacation.

I perceive that instead of confining myself to a short answer I have run over the heads of a lengthened vindication.

Mr Brennan says that he will appeal to the public. As a friend of Mr Brennan I would suggest that the less the public hear of him the better, or if the concealment of a convent be too obscure for his labours I would recommend him to appear in some more suitable character than that which he threatens to assume.

I hope that the injury you sustained by the fall was not serious. I had many things to say, but I am at present so pressed with business that it is with difficulty and after many interruptions that I have finished this letter. What would you think of a universal History of the Church down to the present time? We have materials enough for an Irish Ecclesiastical History, I mean for the continuation of Lanigan, if it were to form but a part [of] the History of the Universal Church. I wrote several letters to John St and got no answer.

I am sorry to inform you that one of our professors, Mr Anglade, the last of the venerable French-men, will be buried to morrow. With many apologies for troubling you so long—I remain Rev and dear Sir

Your obliged sert.,

William Kelly

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among the rebels, was brought up from here a prisoner of the yeomanry. He has made, it is said, some very useful discoveries. A person named Reilly, a grocer of Drogheda, was apprehended upon Martin's information on Friday morning just as he was on the point of decamping from this city in the stage coach. (*S.N.L.*)

19 *June*. [16] the Rev. Mr Barrett, a Roman Catholic clergyman, was taken into custody. Another report was in circulation that Bagenall Harvey had been superseded in the rebel command, and that one Roche, a Roman Catholic clergyman, had been appointed in his room, who began his career, by placing 150 prisoners in a barn, and consuming them and the place with fire. (*F.J.*)

19 *June*. Wicklow insurgency. The rebels would have committed further outrages were it not for the interference of the Rev. Mr Low, a Roman Catholic clergyman, and parish priest, who exhorted and went down upon his knees imploring them to desist, laying before them the consequences of such desperate, wanton and wicked atrocities; in which he happily succeeded, and saved the dwellings of Mr John Freeman and Francis Syng's, Esq., which had been also marked out for destruction. This laudable interference of the Rev. Mr Low, deserves the highest encomium; his conduct was highly becoming that of a minister of the gospel, and a preacher of peace, and will make him live long with regard and affection in the memory of good men of all instructions. (*F.J.*)

21 *June*. Wednesday a Roman Catholic clergyman, named Peter Lynch Traynor Reynolds, was brought a prisoner to the Castle. (*F.J.*)

21 *June*. Died in Clonakilty, the Rev. Richard Roche, parish priest of that place. (*D.E.P.*)

26 *June*. The committee of execution of the rebels in Wexford was composed of five priests—Sutton, Kearns, Roache, and two others—Morgan Kinselagh, a shop keeper, William and Francis Codd—all Papists. (*F.J.*)

7 *July*. Address of Catholic inhabitants of parishes of Seaforde and Tyrella, signed by Rev. Patrick M'Cartan for himself and 1,200 of his congregation. (*D.E.P.*)

10 *July*. Died after a few days illness at Dunblany, near Tuam, on his return from his visitation, the Rev. Dr Egan, R.C. Archbishop of Tuam . . . buried in his family vault at Clontern. (*D.E.P.*)

10 *July*. Died in Christ Church-lane, the Rev. Mr Bergen of

Rosemary-lane chapel. (D.E.P.)

12 July. Drogheda, July 8. Yesterday about half past three, Father Duffy was apprehended here, upon information, and all his papers seized. His arrest has led to the development of most abominable circumstances. A new mode of swearing in United Irishmen, has been discovered. This was by two sticks placed upon each other, to form a cross, which were contrived to be portable to carry about in the pocket . . . (F.J.)

18 July. On Monday three prisoners—Colville, Conran and Father Martin—were sent off to the north escorted by one of his majesty's messengers and a military guard. (S.N.L.)

28 July. We learn by letter from Carlow, that Trevor, a Roman Catholic clergyman, who lived in the neighbourhood of Baltinglass, in the county of Wicklow, has been tried at a court martial in the first mentioned place, found guilty, and ordered for execution on Thursday last. (F.J.)

6 Aug. [Description of execution by shooting on 1 Aug. at the King's-island, Limerick, of Thomas Lyons, a private in the Kildare militia, for desertion.] The above unfortunate man being a Roman Catholic, was attended by the Rev. Mr Magrath, he appeared very penitent, acknowledged the justice of his sentence, and cautioned his comrades against following his steps. (F.J.)

15 Sept. Died at Waterford, the Rev. J. Barron, parish priest of St. Patrick's. (D.E.P.)

29 Sept. Last week a party of rebels broke into the houses of the reverend Mr O'Brien, parish priest of Garristown, and the reverend Mr Leonard, parish priest of Ardcath, co. Meath, and plundered them of cash and every portable article. (F.L.J.)

9 Oct. On Sunday [7] a solemn High Mass was celebrated and a *Te Deum* sung at the friary in Denmark-street, in gratitude to Almighty God for the success of his majesty's arms in the late action at the mouth of the Nile. (D.E.P.)

16 Oct. Died in Prussia-street, the Rev. Joseph Dixon, upwards 20 years pastor of the parish of St Michan. (D.E.P.)

3 Nov. A Mr Dease, a clergyman of Killala, has been brought a prisoner to this city on charges of a treasonable nature. (H.M.)

29 Nov. [Adv.] Whereas I have received information upon oath that the persons undernamed have been guilty of high treason, in aiding and assisting the French in their late invasion of this country. I do hereby offer a reward of . . . fifty pounds for the apprehension, or for such private information as may

cause to be apprehended . . . Rev. Myles Prendergast, friar of Westport, Rev. Michael Gannon of Lowsburgh, priest, Rev. Myles Sweeney of Newport, priest.

Castlebar Nov. 5 1798. Eyre Power Trench, Major General. (*D.E.P.*)

18 *Dec.* A well-armed banditti entered the house of the Rev. Mr Ryan, parish priest of Arklow, on Friday night [14] last, with blackened faces; and after pinioning the servants, plundered it of every article of value, when horrid to relate, they murdered this unfortunate gentleman in the most unhuman manner. Mr Ryan was a man of the most amiable character, and highly respected by his parishioners. He was one of those singular persons, who in the violence of rebellion had the good fortune to escape the fury of all parties. (*D.E.P.*)

1799

17 *Jan.* Adv., 'signed at the request of upwards of 900 Roman Catholic inhabitants of the parishes of Culsaghtrin and Grange of Innispollen, co. Antrim, who prostrate before the altar call God to witness their sincerity', by Patrick Brennan, parish priest, and Edmond Moldowney. Assembled in their chapel on Sunday 23 *Dec.* 1798 they declared their 'strongest abhorrence and detestation of those atrocities which have been committed in some parts of the south by Catholics against their Protestant fellow-subjects'. (*D.E.P.*)

Jan. Died at Enniskillen, the right Rev. Denis Maguire, Roman Catholic Bishop of Kilmore, aged 76. (*D.M.*)

4 *April.* The following address of the Roman Catholics of Castle-Dermott was presented to Lieut. General Dundas, on Friday the 29th March last. To Lieut. General Dundas, &c. Sir, If any thing on earth could lessen our horror for the late base and sacrilegious attack on the peace of our neighbourhood by burning our chapel, it must be the pleasing necessity it lays us under of professing our loyalty to a merciful king, our sincere good will and attachment to our neighbours, and to all good men of all descriptions; our abhorrence to treason, treachery, and vice, whatever form they may assume, but particularly as it offers an occasion of expressing our gratitude to Lieut. General Dundas . . .

Signed at the request of eight hundred of the Roman Catholic inhabitants of Castle-Dermott and its vicinity. F. Lenihan,

Alex. M'Donald, Rich. Campsie. (*D.E.P.*)

May. Died in George-st, Manchester sq. [London] in the 70th year of his age, the Rev. Gerard Robinson, chaplain to the Spanish ambassador. (*D.M.*)

13 June. By accounts from Castlebar, we learn that the court martial there is beginning to resume the trial of rebellious offenders and active traitors. A Popish priest, by name Swiney, was lately, we understand, capitally convinced of treason and rebellion, in aiding and assisting the invading enemy, that lately so much disturbed that once peaceable part of the kingdom. (*F.J.*)

25 June. Died at Kittymount, co. Kildare, the Rev. Nicholas Phepoe, parish priest of Kilcullen and Gormanston. (*D.E.P.*)

29 Aug. The Rev. Andrew Toole, P.P., of Wicklow was found dead on the road, near his own house on Saturday last [24]. (*F.J.*)

14 Sept. Died in Limerick, the Rev. Dr Lynch, parish priest of St Michael's. (*D.E.P.*)

15 Oct. Two young men, who had been students, it is said, in a lately established seminary, a few miles from Dublin, have been found guilty before a court martial in the country, of travelling about to various parts in the kingdom, sedulously exciting by studied harangues his majesty's subjects in rebellion. (*F.J.*)

24 Oct. Francis Aharn charged with having been an organiser of rebels was tried by a court martial at Waterford, and the fact clearly proved against him. Called on for his defence, he acknowledged what had been sworn against him, and threw himself on the mercy of the court. Another person of the name of Power was to be tried for a similar offence and it was believed would be convicted. (*F.J.*)

31 Oct. Two students of the Roman Catholic seminary of Carlow have been convicted and executed in that town for treason. (*F.D.J.*)

5 Nov. Extract of letter from Dungarvan, 29 Oct. This day was executed here, pursuant to the sentence of a general court martial, Edmond Power of Ballingague in this county, and a member of the Dungarvan yeomanry cavalry. He had lately been tried at Waterford on a charge of being an active person in the present rebellion, of undertaking to hold a chief command over the rebels to be organized in this country, and on other charges. Being a person respectably connected, his execution

was attended by a numerous concourse of people. He acknowledged the justice of his sentence. I am sorry to add, that the acts of rebellion of which he and Francis Hearn (a student of the Roman Catholic College at Carlow, who was yesterday executed at Waterford) had been convicted, were committed so lately as during the month of September last. (*F.D.J.*)

9 *Nov.* Great exertions were made by the Roman Catholic clergy of Dublin to obtain pardon for Hearn, a student of Maynooth College, who was lately tried by court martial at Waterford, and pleaded guilty. The obstinate refusal of the culprit to make atonement for his guilt by revealing the extent of the treasons in which he was concerned, very properly excluded him from that mercy which might have been otherwise extended to him. (*F.D.J.*)

12 *Nov.* We find that the account inserted in our last, of an application made in favour of a traitor (the student of Maynooth) lately executed at Waterford, originated in a misrepresentation; no such application was made on behalf of Hearn—his guilt was of a nature so atrocious as to preclude the most distant hope of pardon. (*F.D.J.*)

14 *Nov.* On Wednesday last, solemn obsequies were performed in the south parish chapel, Dunbar-street [Cork] to the memory of the late excellent Pontiff Pius the VIth . . . (*F.J.*)

21 *Nov.* Waterford. Nov. 16. Yesterday Counsellor Moore, two Roman Catholic clergymen of the names of Cannon and Monnelly, a friar named Killeen, Valentine Jordan, a respectable farmer, all from the vicinity of Castlebar, and — Fargus, an inn-keeper from Westport, were brought in here, together with eight others, by a party of Hompesch's cavalry . . . They have entered into recognizance to transport themselves from his majesty's dominions, which measure they preferred to risking a trial . . . (*F.J.*)

12 *Dec.* Died on Monday last [9] in the 74th year of his age, the Rev. Stephen Lower, D.D., titular Vicar General of the diocese of Ossory, and for nearly thirty years P.P. of Ida, co. Kilkenny. (*D.E.P.*)

31 *Dec.* An occurrence of a very extraordinary kind took place a few days since in the county of Wexford, at Clough-east-Castle, the seat of Dr Richard Waddy. Doctor Waddy having rendered himself very obnoxious to the rebels by his active loyalty during the rebellion, particularly by having been principally concerned in the apprehension of Bagenal Harvey,

found it necessary to the safety of his life, to reside in the old vaulted Castle of Clough-east, where the entrance of his bed-chamber was secured by an antique portcullis; thus fortified, Dr Waddy had hitherto defied all threats of assassination which came against him from every side. A few days ago, a mendicant Popish friar of Taghmon, named Burn, visited the Doctor at his castle, and was hospitably entertained at dinner—in the evening, when it was time to part, Burn begged to be allowed to remain, and after some difficulty on the part of the host, was permitted to lie in a second bed in the vaulted chamber. While the Doctor and the friar were going to their beds, the friar expressed great anxiety that his host should say his prayers, a duty which the Doctor, who had drank freely, seemed disposed to neglect; in the middle of the night, Doctor Waddy heard somebody drawing his cavalry sword, which hung at his bed's head, and immediately was attacked by the friar, who had arisen from his bed, dressed himself, and was now endeavouring to murder his host; the latter received several wounds in the head and arm and at length the friar supposing that he had accomplished his purpose, attempted to escape under the portcullis. Doctor Waddy had just strength enough remaining to loose the cord which supported it, and it fell on the priest with such violence, as almost to sever his body, which fell down lifeless into the apartment below. The next morning the body of the friar was found covered with his own blood. Immediately medical aid was had, and we have the satisfaction of learning that Doctor Waddy is now out of danger. A coroner's inquest was held on the body of Burn, and the jury (composed of the Roman Catholic inhabitants of the neighbourhood) found a verdict of 'accidental death'. (*F.J.*)

ADDENDA

1702

29 Aug. Limerick. Cornet Enraghty and Thomas Arthur, who were transmitted hence to Kerry to be tryed for high-treason, are acquitted.

Limerick Aug 25. This day Major Jeffrey Keating, Councillor John Ronan, and Francis Creagh, were tryed for high-treason and acquitted. (*D.I.*)

1710

24 *Oct.* Yesterday being the anniversary of the horrid and bloody massacre carried on by the Papists upon the Protestants in the year 1641, their excellencies the Lords Justices went in state to Christ-church, attended by several of the nobility . . . (*D.G.*)

1714

19 *June.* On Tuesday last [15] John Riley, Alexander Bourk, and Martin Carrol, were tried at the Queen's-bench, for listing for the service of the Pretender; and were found guilty of high-treason, and received sentence to be drawn, hanged and quartered. (*D.G.*)

21 *July.* Upon Friday a bill was prefer'd to the Grand Jury of Kilmainham, against one Cusack, a tanner of the aforesaid place, for saying (as the Pretender's men were taking to prison there) who wou'd blame them for endeavouring to get estates if they cou'd, for that fellows that came over in leathern breeches and wooden shoes, now rides in their coaches. The evidences against him were Mr F. Shannon and Mr John Hilliard of Kilmainham. At the last assizes of Mariborough, one Plunket was convicted, and Wednesday next is to stand in the pillory, for endeavouring to seduce people to serve the Pretender by the title K.Ja.3d, and confes'd he was to go to a priest to take the oath of allegiance to the Pretender. (*D.D.P.*)

8 *Nov.* Last night the warrant was brought to Newgate for executing tomorrow Joseph Sullivan alias Silver, for inlisting men, and Felix Hara and Robert Whitty for being listed for the Pretender. (*D.I.*)

1718

8 *Feb.* London, Feb. 1st. Mr Nicholas Wogan, and Mr James Talbot who were lately stopt at Dover going to France, have been order'd to be discharg'd upon alledging that they were going to Vienna to serve against the Turks. (*P.O.*)

29 *Sept.* Dublin, Sept. 28. We hear from London by these last packets that they lately had advice from this city, which say, that the demurrers against Wood's coin were mostly Papists, which we doubt not, was done by the contrivance of some of his wicked emissaries planted here who strive as much as possible,

by their aspersions to ruin the Protestants of this kingdom, by casting an odium upon them, and enrich themselves. (*D.I.*)

1722

10 *Jan.* This day several letters from Cork give an account that about 500 young fellows had listed in that county themselves in order to serve the Pretender, and in a body waited the arrival of shipping to carry them to Spain, but being discover'd and orders issued for apprehending them, they had dispers'd themselves into the country and a party is sent out to apprehend them. (*W.N.L.*)

16 *April.* Dublin, April 5. The beginning of this week several persons were taken up, and committed to Newgate, on suspicion of being enlisted in foreign service; and the ship in which they were to embark was likewise made seizure, the master thinking it proper to abscond. (*D.W.J.*)

11 *June.* Since my last 10 persons were seiz'd for enlisting in forreign services, they were examin'd before Judge Caulfield and were committed to Newgate. (*D.W.J.*)

2 *July.* Last Saturday one Nowland was try'd for inlisting men for the service of the Pretender, the evidence was very clear against him, that he had shipped off 100 men for that service, and had 100 more ready the night he was taken. He was found guilty, and is to be hang'd, drawn and quarter'd. (*D.W.J.*)

9 *July.* On Wednesday last [5] Moses Nowland was executed at St Stephen's Green for inlisting men for the service of the Pretender. (*D.W.J.*)

13 *Dec.* Yesterday about two of the clock in the morning 20 persons were seiz'd on the North Bull, as they were going on board, being (as 'tis said) inlisted for foreign service, and were committed to Newgate. (*D.W.J.*)

1728

2 *July.* Committed to Newgate [London] two Irishmen for high-treason charged on two Irish oaths with inlisting men for the Pretender. (*D.W.J.*)

1729

18 *Nov.* On Saturday night last 15 one Wm. Halliam, a person who kept a publick house on the Blind-key, opposite Mr

Griffith's the Great Druggist's shop, was taken up for enlisting men for foreign service. (*D.I.*)

1730

26 *Sept.* Yesterday one Farrell commonly called Capt. Farrell, was taken for enlisting men for foreign service, at which time he made a great opposition, having resisted 6 armed constables from whom he like to have made his escape. (*D.G.*)

13 *Oct.* A colonel and some officers in the service of his Gallic majesty, are arrived with proper warrants from London, to beat up for volunteers in any part of this kingdom, to the number of seven hundred and fifty, in order to fill up the Irish regiments in France. Count Broglio, ambassador of France to the English court, has been solliciting for this order these two years past. (*D.J.*)

1731

23 *June.* We hear from France that Major General Nugent, a native of that country, an old officer in his most Christian majesty of Irish troops, died at Paris, the 15th inst. N.S., after less than half an hour's torture of the cholick, to the great regret of his friends, being a gentleman of great worth and honour. (*D.I.*)

1737

26 *April.* At a general assembly of the right hon. the Lord Mayor, sheriffs, commons and citizens of this city on Friday the 22nd of this instant April, it was unanimously resolved to give £50 per ann. to the Incorporated Society in Dublin, for promoting English Protestant schools. And it is hoped that other corporations in this kingdom will show their regard for the Protestant interest, and the prosperity, by following so good an example. (*D.E.P.*)

10 *May.* Parliament House, Dublin, May 4, 1737. At a general quarterly meeting of the Incorporated Society at Dublin for promoting English Protestant Schools in Ireland. Whereas the rt. hon. the lord mayor, sheriffs, commons and citizens of this city, did at their quarterly assembly the 22nd of April unanimously agree to give the Incorporated Society £50 per ann. for the uses of his majesty's royal charter for erecting English

Protestant Schools in this kingdom . . .

. . . Resolved that a Charter School be erected in some fit place in the County of Dublin near this city, where the children of poor natives will be instructed in the Protestant religion, cloathed, dieted, lodged, and employed in husbandry and the linen manufacture, when land convenient shall be obtained for that purpose. (*F.D.J.*)

1738

17 Jan. Roundwood, near Powers-Court in the County of Wicklow . . . On Thursday the 29th of last month, the Charter School of this place, was opened in the presence of several gentlemen of this neighbourhood, notwithstanding the extreme bad weather . . . This foundation owes its rise to the bounty of the hon. John Temple, Esq. and his lady of the city of London, who were pleased about a year ago, jointly to convey forty one acres of land for ever, estimated at £10 per ann. towards the support of this school, besides 10 guineas per ann. to the Society in general.

The number of children received into the same are 20; ten of each sex of Popish parents and other poor natives. They are to be employed in agriculture, in the linen manufacture, and in all kinds of husbandry, and all of them trained up carefully in the Protestant religion . . . (*D.N.L.*)

25 Mar. On Thursday [23] his grace the lord lieutenant went in state to the parliament house, and gave the royal assent to the following bills, viz. . . . An act that all proceedings in courts of justice within this kingdom shall be in the English language. An act for the more effectual preventing the enlisting of his majesty's subjects to serve as soldiers in foreign service without his majesty's licence. (*D.N.L.*)

28 Oct. [Letter]. The Charter School of Ballycastle, [co. Antrim] erected by the Incorporated Society for promoting English Protestant Working Schools in this kingdom, who in pursuance to his majesty's royal charter, and upon the encouragement of twenty acres of land, given by Hugh Boyd, Esq; have erected a strong, convenient building, capable of receiving thirty children of both sexes, tho' there are at present but 25 lodg'd in it.

Both boys and girls, at proper hours, are taught to read the scriptures in the English tongue; are carefully instructed in the

principles of religion, in which they have already made such proficiency, that many of them who could not speak a word of English when they were first admitted into the school, can now read the holy scriptures, and give a good account of their Protestant faith . . . The poor Irish, who at first made some difficulties to send their children to the school, now press from all quarters to have them admitted. Accordingly, children of Papists, and other poor natives, orphans and fatherless, have been transplanted hither from different parts of the kingdom, from the city and county of Dublin, from the county of Londonderry, and Colerain, and from the Glynnns, the most Popish and remote part of this county; and when it is observable, that the very looks, as well as the behaviour of these children, are now so much alter'd for the better that they seem to be other creatures, you must not wonder that both they and their parents daily pour out their prayers, for a blessing on those who have been the useful and kind instruments of their preservation and happiness. (*D.N.L.*)

1739

18 *Jan.* Yesterday was committed to Newgate, by the rt. hon. the Lord Mayor, Mr Dennis O'Bryun, for inveigling his majesty's subjects into foreign service, and is to be try'd next term. Strict search is making for several others in and about the city of Dublin, who we hear are guilty of the like crime. (*F.D.J.*)

11 *Sept.* Extract of a letter from a general officer in the Imperial Army, to the Right Hon. the Lord Viscount Mountgarret. Amongst all those brave men who lost their lives at the battle of Knotzka none is so much lamented by us all as Mr Anthony Barnwall, the Lord Trimbletown's youngest son. He came into Germany two years ago (then a youth of about sixteen years of age); in a short time after his arrival he obtained a cornetcy in General Hamilton's regiment of curassiers . . . Mr Maguire, Mr Nugent and Mr Nangle, gentlemen of Ireland, who behaved themselves with great bravery, were likewise killed in this battle, with several other Irish volunteers. (*F.D.J.*)

17 *Nob.* On Wed. last 14 four men were tryed at the king's-bench for inlisting men for foreign services. The prosecutor was one McLaughlin, who on his examination denied that he had sworn against them before, upon which they were acquitted,

and McLaughlin sent to Newgate, in order to be prosecuted for perjury. (*P.O.*)

4 *Dec.* On Saturday last [1] one O'Brien, who swore against Mr M'Laughlin, and some other innocent persons, for inlisting men for the Pretender's service, was pillor'd at the Tholsel for false swearing, and was severely pelted by the populace. (*P.O.*)

8 *Dec.* A paragraph inserted in this paper some time ago of the right hon. the Lord Taaff's going to London, to make interest to oppose a bill, now depending in Parliament, for disarming the Roman Catholicks of this kingdom, we are assur'd is entirely false and groundless and that the noble lord went only on his private affairs. (*D.D.P.*)

1742

30 *Jan.* We hear that several French officers are lately arrived in this kingdom to inlist for foreign service, as may be well supposed. We hope care will be taken to observe their motions. (*D.N.L.*)

1 *May.* London, 24 *Apr.* Yesterday Michael Caute, an Irishman, who was taken on board a Spanish privateer lately brought into Portsmouth, was committed to the Marshalsea, for appearing in arms against his lawful sovereign. (*P.O.*)

1746

2 *Jan.* On Thursday Mr James Cruse of Aston's Quay was committed to Newgate for inlisting men for the Pretender's service. (*P.O.*)

19 *March.* Last week one Burrane and an accomplice were try'd and found guilty at the assizes of Clonmell for enlisting men for the Pretender, and forming a conspiracy to enter the barracks and seize the arms belonging to the troops quartered there. (*P.O.*)

12 *Oct.* We hear that a motion was made and agreed to in the House of Lords to bring in a bill to prohibit the natives of this kingdom, of the Romish religion, who shall go into any foreign service whatever, either as officers or private soldiers, from enjoying any estate or title whatever for the future. (*F.D.J.*)

1751

12 Feb. 27 Dec. Died at Leipsick Mr O'Dempsey son to Colonel Francis O'Dempsey. He was lieutenant general of his majesty the king of Poland's army, and governor of the castle and citadel of Leipsick, commonly called Plessingbourg. He was heir to an estate of £12,000 sterling per annum in the kingdom of Ireland, forfeited in the usurpation of Oliver Cromwell by his predecessor the Lord Maximilian O'Dempsey, Viscount Clanmaleere, to whose title, honour and estate he was the only one who could claim a right, according to the antient constitution of that country. He was a fine gentleman, a brave soldier and a sincere friend. (P.O.)

4 June. Last week one Herlehey was committed to Cork jayl for enlisting men into foreign service. (D.G.)

1752

12 May. Cork, May 5. Yesterday Dennis M'Carthy who was convicted at the last assizes for enlisting men for foreign service, was executed at Gallows-Green pursuant to his sentence. (D.G.)

1754

8 March. Friday [1], died at his lodgings in Kevan's Port, Simon Ennis, Esq., captain in the queen of Hungary's service. (P.O.)

1755

May. The lords justices of Ireland have issued a proclamation offering a reward for apprehending enlists of his majesty's subjects for foreign service; viz. £400 for the first person, £100 for each of the two next persons, and £50 for every other person, who shall be convicted, besides a pardon to such as shall discover their accomplices. (G.M.)

1756

6 Jan. It has passed the Committee of the House of Lords, after many debates, that for the future all secular parish priests be registered, and that they shall (with a due respect and execu-

tion of the laws now in being) be allowed the free exercise of their religion, provided they demean themselves peaceably, and take the oath of allegiance; and that all fryars and regulars be banished by the Nation, as a nuisance to society, who only prey on the poor, and keep them in ignorance, superstition and bigotry . . . (F.D.J.)

10 Jan. It is confidently reported that since the late dreadful earthquake at Lisbon, that the consideration of them in that capital, where the Inquisition raged with too much zeal and fury, hath induced many Roman Catholics in this kingdom, some of whom are of consequence, to embrace the communion of the Church of Ireland, as by law Established. (F.D.J.)

1 March. Died at Brussels, aged 92, Daniel O'Connor, Esq., Field Marshal of the Empress Queen's forces. (E.M.)

8 May. Saturday [1] executed at Gallows-Green . . . Patrick Croneen, for enlisting men for the French service. (F.D.J.)

1757

6 Dec. From the great crowd of beggars and pickpockets, which infest all the churches and chapels, numberless evils are committed by these miscreants, particularly last Sunday, at the Romish chapel in St Mary's-lane, where some of these wretches pretended that they were going to be taken into custody and others that the galleries had given way in the chapel, which caused such confusion, by the congregation endeavouring to make their escape, that two persons were trampled to death on the spot; others cannot live, being dangerously wounded, and many had their limbs broken. But it is hoped that for the future no pickpockets or beggars will be allowed to stand at church or chapel doors under pretence of begging. (F.D.J.)

1758

7 Jan. Died a few days ago in King's-street, Oxmantown, Walter Bellew, Esq., a captain in the Spanish service. (C.E.P.)

9 Dec. The report of Colonel Seabright's officers inlisting Protestants and Roman Catholics indiscriminately for that Regiment is without the least foundation, as no one being to be admitted into that corpse, but such as can produce certificates from their parish minister of their being Protestants. (F.D.J.)

1760

2 Aug. Letter on General Maguire, who commanded at Dresden. 'He was born in the parish of Ballymacelligot, whither his grandfather with some other gentlemen of Ulster retired to shun the rage of the troubles of 1641'. His mother was Mary MacElligot. His father's fortune failing, he took his son and daughter to a kinsman in the Imperial service at Vienna. The sister married Count O'Kelly, Herald-at-Arms to the Emperor. Maguire so distinguished himself in the wars in Hungary, Italy and Germany that he was promoted Colonel of a regiment of four battalions of foot, one of the Lords of the Bedchamber to the Empress, Governor of Carinthia, Count of the Holy Roman Empire, and Lieutenant General of their Imperial Majesties' armies. It is due to him and his kinsman, Major General MacElligot 'that their Imperial Majesties are entirely indebted for forming the Croats, Pandours and other irregular freebooters into as regular and well-disciplined troops as any others of their subjects'. (C.E.P.)

1764

17 April. Cork, 1 April. Yesterday the assizes ended here, when Dillon M'Namarra, a French soldier, received sentence of death to be executed the 26th of May next, for inlisting men into the French service. (F.J.)

22 May. Cork, May 17. Dillon M'Nemara, convicted at our last assizes of enlisting men for the French service, and who was to have been executed on Saturday the 26th inst. has been respited for three months. (P.O.)

1768

28 March. By letters from Madrid we learn that his Catholic majesty has been pleased to appoint General Alexander O'Reilly, Viceroy, Governor and Captain general of the kingdom of Aragon, in the room of the late marquis of Castlebar, which is the first time (since the union of this crown with that of Castile) that its government has been conferred on any subject, except a grandee of the first class. (F.L.J.)

1769

28 *Jan.* Lately died at Bar-sur-Aube in the province of Champagne, France, the hon. Charles Darcy, knight of the military order of St Lazar, and captain of foot in an Irish regiment in the service of that kingdom. (*D.M.*)

1770

3 *Feb.* Died on the 30th ult. in Bohemia, in the 92d year of his age, the right hon. Nicholas Lord Taafe, count of the holy Roman empire, who was honoured with the confidence of most of the crowned heads of Europe, being justly esteemed for his consummate knowledge in the military profession and other qualities becoming his noble descent. (*D.Ch.*)

1771

31 *Jan.* Died at Burgos, old Castile, in Spain, the hon. Edward Mahony, colonel of an Irish regiment of dragoons and a lieutenant general in the service of that crown. (*F.L.J.*)

6 *Nov.* They write from St John's, Newfoundland, that the settlements both there and at Placentia continue greatly to increase, from the vast number of Irish and other emigrants, who arrive each fishing season. (*D.E.P.*)

1779

30 *June.* A letter from London . . . assures, that the raising of four Roman Catholic regiments in Ireland is a measure resolved on by his majesty and council, for which purpose the very first business entered upon when the Irish parliament meets, will be a repeal of the statutes which exclude the Roman Catholics from the use of arms. The regiments are to consist of three batallions of 400 men each; the lieutenants and ensigns are to be gentlemen well recommended, who will obtain their commissions on condition of raising 25 and 35 men; the captains, officers who served, and produce honourable testimonies of their military character, in consequence of which they will only be required to raise 20 men. (*F.L.J.*)

1785

18 *Jan.* Died, the Rev. John Fottrell, a clergyman belonging to Denmark-street chapel. (*F.J.*)

19 *Apr.* Died, Rev. Dr Clarke, parish priest of St Mary's. (*F.J.*)

1788

22 *July.* Letters from Roscommon advise, that two of the villains, who some time ago robbed the house of the Rev. Mr Hurley, parish priest of Sallymount, were apprehended and committed to Roscommon gaol by Edward Crofton. (*F.J.*)

1789

27 *June.* Last Monday morning the foundation stone of a Roman Catholic chapel was laid in this town; the first stone was deposited by the Rev. Mr Staunton, parish priest of Carlow. (*F.J.*)

1798

25 *Jan.* Declaration of loyalty from Catholics of Cappoquin parish signed by Thomas Flannery, P.P. (*F.J.*)

13 *Feb.* Similar declaration from parish of Affane and Modeligo, co. Waterford, signed by John Hearn, pastor. (*F.J.*)

13 *Feb.* Similar declaration of Catholics of the parishes of Litter, Killincooley and Monamolin, co. Wexford, signed by Michael Lacy, P.P. (*F.J.*)

1 *March.* Similar declaration 'from inhabitants of all religious professions resident in the parish of Clonoe, co. Tyrone', signed by James Devlin, parish priest, 'at the desire of all the Catholics of Clonoe'. (*F.J.*)

1 *March.* Similar declaration of Catholic inhabitants of parish of Killrush, co. Wexford, signed by Edanus Murphy, parish priest, and 514 of its inhabitants [not named]. (*F.J.*)

3 *March.* Similar declaration of 'Catholic inhabitants of united parishes of Lissan and Kildress in the counties of Derry and Tyrone', signed by Bernard Muldoon, pastor. (*F.J.*)

10 *March.* Similar declaration of Catholic inhabitants of the parish of Kinawley, commonly called Knockinny, in the county

of Fermanagh, signed by Michael Wynne, pastor. (*F.J.*)

10 *March.* Protestant inhabitants of Birr denounce outrage on Catholic chapel. Reply of thanks from Catholic inhabitants, signed R. O'Donoghue, D.D., parish priest. (*F.J.*)

17 *March.* Declaration of loyalty of Catholic inhabitants of Tuosista, co. Kerry, signed by Joseph Power, pastor. (*F.J.*)

13 *March.* Similar declaration of Catholic inhabitants of Killiarvan, co. Donegal, signed by John M'Elwea, parish priest. (*F.J.*)

1 *May.* Similar declaration of Catholic inhabitants of Castlebridge, co. Wexford, signed by Michael Redmond, P.P.; of Kilmallock, signed by Raymond Rorke, P.P.; of Ferns and the union, signed by Edward Redmond, parish priest, Gorey, John Murphy, curate, Kilcormuck; of Ballynamonaboy, signed by Nicholas Synott, parish priest. (*F.J.*)

29 *May.* Declaration of loyalty signed by John O'Callaghan, D.D., parish priest of Inniscarra and Matchy; Cornelius O'Mahony, parish priest of Magourny and Aghabologue; Denis Coakly, parish priest of Ahina. (*D.E.P.*)

2 *June.* A Roman Catholic clergyman was on Thursday brought up to town from the neighbourhood of Rathcoole a prisoner who is accused of being an abettor to the rebels in that part of the country. (*D.E.P.*)

7 *June.* Declaration of loyalty of the Catholics of Carrick on Suir [106 names]. (*D.E.P.*)

12 *June.* Declaration of the Catholics of Clonmel, signed by Rev. Thomas Flannery. (*D.E.P.*)

16 *June.* Address of Catholics of Desartgreat and Derryloran, co. Tyrone, signed by 'upwards of a thousand of the inhabitants' and Arthur Tegart, parish priest. (*D.E.P.*)

16 *June.* Address to the Lord Lieutenant from the Catholics of co. Longford [72 names]. (*D.E.P.*)

INDEX

The newspaper extracts do not normally distinguish Catholic priests into diocesan and religious. In this index, the title 'Fr' [Father] has been used to designate a Catholic priest, even though it is an anachronism for the diocesan clergy and even to some extent for the religious. The prefix 'Rev.' denotes clergy of other denominations. Where a priest is known to have belonged to a religious order he is identified as such, as 'S. J.', 'O.F.M.', etc., even though in some cases he may not be so described in the text. The few other abbreviations, such as 'bp.' for bishop, 'abp.' for archbishop, should be self-explanatory.

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